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The Chester Plays.

Early English Text Society.

Extra Series, No. LXII.

1892.

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Early English Text
1492

The Chester Plays.

RE-EDITED FROM THE MSS. BY THE LATE

DR. HERMANN DEIMLING.

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INTRODUCTION.

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THE MSS. AND TEXT OF THE PLAYS.[1]

§ 1. *The* 4 *MSS.*, W B h H.

The text of the Chester Plays has come down to us in four MSS.,[2] Addit. 10,305 (W, A.D. 1592), Harl. 2013 (h, A.D. 1600), both written by George Bellin ; Bodley 175 (B, A.D. 1604, written by Wm. Bedford), and Harl. 2124 (H, A.D. 1607, partly written by Jas. Miller, and printed in the present edition). The oldest of these MSS. (W, Addit. 10,305) was published by Thomas Wright for the (Old) Shakespeare Society in the years 1843 and 1847. Wright's print is, on the whole, very correct and trustworthy. In a few passages it departs from the MS. and follows the second MS. of the British Museum, Harl. 2013 (h), written (like W, Addit. 10,305) by George Bellin, the writer of the former. Wright marks these substitutions either in his notes (*e. g.* I. p. 261 or II. p. 214) or by brackets. Besides this publication of the whole set of Chester miracle-plays, the following have been published singly : the first and tenth by J. H. Markland in 1814, the twenty-third by Collier in 1836, the second and twenty-third by Marriott in 1838. Collier's publication is noteworthy, as his text follows a MS. which seem[d] to be [but is not] lost. According to the preface of his "Five scriptural dramas," this mislaid MS. was written in the year 1591 by "Edward Gregorie, a scholar of Bunbury,"

[1] The late Dr. Deimling intended this description of the MSS. and text of the Chester Plays to form the Second Part of his Introduction ; but as he left only an unfinisht sketch of the First Part, I think this completed portion, which he sent me before his lamented death, and then had back again, had better go out with Part I. of his book. I hope some reader of it will volunteer to complete the work. All the material for it is in hand.—F. J. F.

[2] That is, five, the Devonshire MS. (p. viii) is still in the Duke's hands.—F.

and was, in 1836, in the possession of the Duke of Devonshire.[1] Collier, however, in his "History of English Dramatic Poetry," 1831, vol. ii. 227 mentions the MS., with the addition that its perusal was granted him by J. B. Nichols, Esq., F.S.A., and that it was said to have been "at one period" in the possession of the Egerton Family; but he could still use it in the Duke of Devonshire's library in 1836 for his above-mentioned publication. I am much indebted to Lady Louisa Egerton for her kind help in searching for this MS. But all her endeavours to find it proved fruitless, as did my inquiries of several booksellers who bought part of Collier's library. Everything in the splendid library of the Duke of Devonshire concerning the English Theatre and its history, is in Devonshire House; but the catalogue (which I used by Lady Louisa's kind permission), contains no indication of a MS. of the Chester Plays To judge from the other MSS., and according to Mr. A. H. Bullen,—to whom I wish here to express my deep obligations for his help in my search after this MS.,—it must have been in folio; and in the Devonshire House Catalogue, in which the books are arranged and numbered according to their size, there is not a single number in folio. The housekeeper, who remembers Collier quite well, was positive that a *big* MS. could not have escaped her notice, if it had ever been in the Devonshire House Library.[2] Collier's text disagrees in several places with that given by the other MSS. Its relation to them I shall speak of hereafter.

Till it is found, or some other source for Collier's text indicated, Wright's MS., which I designate by W, must be regarded as the oldest. It is in the Brit. Mus. (Add. MS. 10,305) and consists of 168 leaves, paper in folio, of which the last two are wanting, so that the twenty-fourth miracle play ends in W with verse 612. The MS. contains only our plays, and is all written by one hand. The side and bottom edges of many leaves, especially in the beginning and near the end of the volume, are injured. There is no space left between the stanzas or half-stanzas. The writer signs his name, George Bellin, at the end of every play except the last incomplete one. He dates his copy 1592. His name is also to be found after

[1] The Devonshire MS. was, and is, all right, and was partly collated by Mr. A. W. Pollard for his edition of 'Specimens of English Miracle Plays, Moralities and Interludes,' Oxford 1890. See the Appendix to this Introduction.—F. J. F.

Mr. Pollard printed the play of Noah's Flood, and the Sacrifice of Isaac, from the Histories of Lot and Abraham, the fourth of the Chester Plays.

[2] She mistook or forgot. The MS. has since been found.

XVI. 384, a play which is divided into two in B W h, without any indication of this fact in the Latin superscriptions of the single "pageants." The *pagina decima-septima* is the same in all the four MSS. viz. the Cooks' and Innkeepers' Play. B W h have also at the end of *their* sixteenth play: *Thende of this story is finished in the next leaf.* The *Banes*, too, are evidence that XVI. was originally one play, for in 141—149 Christ's passion is called the play both of the Stringers, Bowmakers, and Ironmongers. Besides this, h has, in a marginal note to verse 182, the number 24 as that of the last miracle play. Verse 59 names the twenty-four companies of craftsmen who had to perform these "Pageantes"; and MS. B has, on its parchment cover: *William Bedford's twenty four pagent or playes.*

Bellin also wrote the second MS., which I call h. It is in the Brit. Mus. (MS. Harl. 2013), consists of 205 leaves in paper folio, and shows the same hand from beginning to end, but it appears to have been written more carefully and less hurriedly than W. The half-stanzas are marked in h. In IV. Bellin signs "Billinges," and at the close of XI., XII., XIII., XIV., and XXII. just as in W. Before the first leaf there is a smaller one, with its lines running parallel to the back of the volume. It contains a notice of the Chester Plays which dates from the year 1628 according to Warton (Hist. Engl. Poetry iii. 15 in the edition of 1824) and Ebert (Jahrb. für rom. und engl. Phil. i. 159). Its contents are given in the introduction (p. xvii) of Wright's edition and in the notes to the "*Banes*" in mine. For h introduces the text by a proclamation of 192 lines that characterises summarily the way in which the Chester Plays are said to have originated.

Next to W and h comes MS. Bodley 175 in the Bodleian. I call it B. It has 179 paper leaves in fol., does not separate the half-stanzas, and is written throughout by one hand. Page 60 is blank, as are 13 v.—17 r., 135 r., and 177—179. At the end of the last pageant the writer gives his name, "Gulielmus Bedford," together with the year 1604 as that in which he copied the plays. B, too, has a kind of "*Banes*" which, however, begin with verse 71 in h's numbering, and add 6 lines after 192.

The latest of all the MSS. which I call H, is MS. Harl. 2124 in the British Museum. It contains 142 paper leaves in folio: 59 and 60 are wanting, so that there is a gap from XI. 41 to XI. 213 (from *Semion, Father, south I see*" to "*For suddaynly he went away.*" H has almost always a space after the single half-stanzas, although

now and then two verses are put into one line within such a space. Where this is done I mark it in the notes. H is written by two hands: one runs down to X, 348, to the words: "*my sorroice may not cease,*" and again immediately after the above-mentioned lacuna to XII. 209 (*Master, I redd us by god almight*). The rest is by the second hand, which is not so stiff and accurate as the first.

The Brit. Mus. never had the two missing leaves; for besides the original pagination in ink, there is a new one in pencil by a clerk of the Museum. In this second numbering the old leaf 61 has the number 59. For the same reason a Table in the second hand, at the end of the volume, has from p. 59 numbers which are in keeping only with the old pagination. Similar is the Table which Dr. Furnivall published in "*The Digby Mysteries*" (New Shaksp. Soc. 1882, Appendix p. xxi) from MS. Harl. 1944, p. 24 v. with the single exception that here the contents of the single plays are given in English, and the performing guilds specified still more accurately. In this register XVI. represents actually two plays. After VII. 366 H has the musical notes to "*gloria in excelsis deo.*" Jacobus Miller, the writer of those parts of H which show the second hand, signs his name at the end, adding the date, 1607.

§ 2. H, *and not the Group* B W h, *the basis of this edition.*

I took H as the base for my edition, because it seemed to offer the best text. Even if I should be wrong in my estimation of this MS., which I shall endeavour to justify further on, H has nevertheless so many and such characteristic variations from B W h, that its text will retain importance even for those who may prefer the group B W h as deviating less from the original form of the Chester Plays. Moreover, any other form I could have given to my edition, would have resembled closely Wright's publication, with the one difference, that even in the group B W h, not W the oldest, but B the youngest MS., seems to me the most trustworthy bearer of a common tradition.

§ 3. *a. The close connection of* W *and* h.

The identity of the writer of W and h makes a close connection between them probable. And this near relation does in fact exist. In II. 107, W and h, misled by the *-ise* in 109—111, read *rise up rise*, while the rhyme with the preceding *made, glade*, requires *rade*, which H and B have. H's *mans* or B's *mens*, against W h's

Enimyes in II. 636, is vindicated by the metre, which requires in the fourth and eight verses of the *rime couée* only three accents. In III. 170 the mention made of *otter, fox*, demands *fulmart*, not *filtie mare* as W and h read. The rhyme decides in IV. 215 for H B's *so be* against *be soe* in W h, just as in VI. 388 *aboute* of VI. 392 supports H B's *stoute* against W h's *stronge*. In VI. 736 H and B have in their *playe* the required rhyme with *may*, whilst W h read *place: where* in VII. 192 proves H B's *best were* in 190 correct against W h's *were beste*. The same metrical test shows H B to be right in VIII. 199 with *plye—royalty* against W h's *please*; in IX. 255 *moote—doubte, aboute* against W h's *talke;* in X. 469 *againe be—contreye, lee* against W h's *be againe;* in XII. 128 *reproved—mooved* against W h's *deprived;* in XII. 272 *aye—fay* against W h's *ever*. The sense, too, requires in XIII. 250 H B's *one* against W h's *name*. Further, I beg the reader to examine the following passages, where the rhyme shows both the close connection of W and h, and the inferiority of their common readings compared with those of H B:—XIV. 164; XV. 128; XVI. 80; XVI. 621; XVIII. 94; XX. 148; XXI. 84; XXII. 84; XXIII. 497; XXIV. 584. Other means than the metrical test must be used to decide against W h in the following passages, which still show the relationship of these MSS. W and h omit V. 61; both agree in *me in my nede*, V. 315, against H B's *me my meede;* in the senseless *I meane*, VI. 611, against H B's *Image;* in VII. 560, B W and h transpose *furst;* in IX. 3, W h's *it* is hardly to be defended against H B's *is*. In X. 180 only H B's *one day owld* is intelligible, not W h's *daies*. The more difficult reading, the rarer word, decides in XI. 232, for H B's *tent* against the commoner and younger (synonymous) *heed* which W and h have. Only H B's *went*, not W h's *mente* is to be understood in XI. 267. The omission of XIII. 51 in W h destroys the strophic form. Both W and h replace in XIII. 332 the verb *leech*, which occurs also in XI. 159 and XIII. 332, according to H's reading, by the better known *ease*. Equally good as H B's *dryven* in XIV. 217 and *wonninge* in XIV. 227 are W h's *beaten* and *dwellinge;* but in XIV. 337 their *againe* is absolutely unintelligible, whilst H B's *gayne* satisfies the sense. Both the two inferior MSS. (W h) put in XV. 169 a *littill* before *children*, with which word Jesus addresses his disciples. In XVI. 490 W and h replace the obsolete *mon* by *can*, and both omit stage-directions in XVI. 588. In XVIII. 22 the two (W h) agree in a weaker, colourless *greate*

against H B's *piteous;* in XIX. 6 in *mone* against H's *half dead;* in XIX. 182 with *truth* against the less usual *sooth.* In XXI. 161 W h's *to deare* is hardly intelligible, while H B read *areere.* Quite senseless is W h's *with boste* in XXI. 319, instead of *without boste* as H B read. Judas Thaddæus is called in XXI. 101 and the following headings, only *Jude* in W h, only *Taddæus* in B. The reading of W h, *The Ende*, in XXII. 284 is scarcely to be interpreted. H B offer *tinder.* Meaningless is *teene* in XXIII. 128, while H B have an intelligible *tent.* The same holds good of *as* in XXIV. 78 against H B *saue.* The number of such passages from which the close relationship of W and h comes out saliently might easily be trebled. To cite more such instances would be tedious; I therefore pass on to the evidence of the more important omissions.

§ 3. W *and* H. *b. Their omissions.*

Both W and h omit IV. 333—337, whereby the strophic structure is destroyed. VI. 289—297 are wanting in W and h, in W also 297—301, in h 301—305: *faile* in 284 remains thus, without a corresponding rhyme in W h, *Citye* in 300 according to h, *thee* in 304 according to W. The omission of VII. 37—41, common to W and h, leaves the half-stanza 33—37 without its complement. X. 197—209 are omitted in W h, and though not required by the sense, are shown by 193—197, *i. e.* the first half of an eight-accent stanza, and 209—213, *i. e.* the second half of the same strophic unit, to have belonged originally to the text. X. 313—321 are missing in W, in h the preceding four verses. Of the stanza X. 369—377, of which h has nothing, W has at least the second half. If we omit with W h in XIV. the lines 421—425, there would be a three-accent fourth line (420 *eschew*) without rhyme. In the same way W and h agree in omitting XXII. 90—94. In XXIII. 224 there would again be an orphaned rhyme-word in a fourth line of the *rime couée*, if we omitted, with W h, 225—237.

§ 3. *c. Their slight differences.*

The differences between W and h are very insignificant; the most important ones are further omissions in h, where W goes with B and H. Here I have to call the reader's attention to VI. 78 and 79, which are wanting only in h. Probably 77 and 78 should thus be joined to 87 and 88 to form a new—rather wretched—half-stanza

and complement to 73—77. The same is to be said of VI. 91 and 92 (which h omits), to unite 85 and 86 with 87 and 88 to a half-stanza, although by this procedure *will* in 96 is robbed of its rhyme *fulfill*. In the same play h omits a French stanza 217—225, as well as 241—245, whereby *truste* in 248 is left without a rhyme. The omission of VI. 629—633 in h likewise mars the strophic structure, though the omitted verses are not necessary to make sense. The same might be said of IX. 205—209; of X. 35—39, where two half-stanzas are reduced to one, the *slayne* of which stands alone; of X. 245—253, where at the same time two stanzas are destroyed, since in 244 h's *out*, and in 256 *againe*, remain single; of X. 349—361, where *cease* in 348 is neglected; of XVI. 57—62; of XVI. 736—743; of XXIII. 45—57, 185—189, 209—213; of XXIV. 57—65, 69—73.

W has omissions, without h showing any, in: II. 537—541; VII. 145—149; XVI. 17—21, 101—105, 109—113; XXIV. 585—589, 593—597. The chief difference between W and h, as to the text, is, I think, W's omission from XVIII. 432 to the close of the play, which omission is shared by B. Here, too, we have less a discrepancy in the MSS. than a blank in part of them. Provided B and W were right in this, their common omission, Jesus would simply announce his resurrection in an excited and pathetic monologue (154—185). But the fact connected therewith, the recognition of the new-risen Saviour by the complaining Maries as no longer dead and buried, would be wanting.

§ 4. B *the best MS. of the Group* B W h.

All these differences are not very significant, the less so since we may fairly add to the above specimens of their usual agreement, all those passages where the common readings of W and h are backed by B. Where these three MSS. agree, B has, on the whole, the justest claim to be the best representative of a common text. As examples of B's being better than W h, we may consider the above-mentioned instances which were quoted to show the close connection of W and h. Among them not one was proved right by metre or sense against B, which in these cases joins H. To conclude, I think it evident that there is the nearest relationship between W and h; that however, because of the discrepancies in XVIII. cited above, h is not a mere copy of W. But they seem to spring from a common

source. This parent, of which W and h are the younger descendants, of course resembles B more than either of its branches W h. Whilst writing h—and Bellin wrote h with more tranquility, as I remarked above—the copyist had probably, besides the parent MS., his former copy W to compare; and this, I believe, was the cause that every now and then h leaves W, and follows their common source, hereby attaining a stricter resemblance to the allied B than W. To prove this relation, I quote I. 13, where B h offer *merth* instead of *mighte;* II. 314, where B h replace *mischeife* by *much paine;* II. 368, where B h have in the stage-direction *Adam and Eve* instead of W's *them:* VI. 355, where B h insert a *ther* between *shall* and *ever;* VII. 50, where B h offer the right *sow* against not only W's but even H's *loe;* VII. 146, where B h read *by god here* instead of H W's *surelie;* VII. 176, with *no way* against H's *wald haue*, W's *that maye;* VII. 226, where B h have *stopped* instead of *stamped;* X. 422 and 423, which are inverted in B h; XVI. 38, with B h's *fourtie* for *twenty;* the stage-direction after XVI. 380, which is found only in B h; XVI. 550, where B h read *ilke*, while H has *ille*, W *madde;* XVI. 668, with *sleas you* against H W's *slay me;* XVI. 856, where *break I bread* is replaced in B h by *broke I my head;* XXIII. 172, where W omits the stage-direction entirely, and B h have it in the same form, which disagrees widely from that in H.

§ 5. H *superior to the Group* B W h.

The passages already quoted have shown H's superiority, though as yet only in agreement with B. If I succeed now in proving by further examples where the whole group B W h wrongly disagrees with H, the latter's claim to special attention, the preference that I gave to H, whilst preparing this edition, will be justified. In I. 46 B W h's *begininge* is unintelligible against H's *benignitie;* so too the group's *seates* in I. 118 against H's *hestes*. In II. 376 H's *fulfill* is proved right by the *will* in 372, whilst B W h have *fulfilled*. In II. 456 only H's *yt finde* satisfies sense and rhyme, not B W h's *them suer*. H's *roofed* in III. 34 is alone reasonable against an—at least to me—unintelligible *ronett* in B W, or h's *rounde*. After III. 232, B W h insert four verses, which are not only unnecessary but are also out of all rhyme-connection, with *alyke*. In III. 336, only H's *let* rhymes with *eate* in 332, not B W h's *leane*. Sense and rhyme oppose B W h's *feild* in IV. 271, whilst H's *styld* satisfies both.

In V. 39 B W h's *token* is meaningless, while H has an intelligible *teachinge*. In VI. 660 only H's *power*, not B W h's *postee*, rhymes with *were* in 664. In VII. 123 B W h's *ordeyned* is incompatible with rhyme and sense, which H's *on sale* satisfies; only H's *wage*, not the group's *wagis*, rhymes in VII. 232 with *page* in 236. The same holds good of VII. 240, were H's *would*, rhyming with *hould* in 244, is replaced by the better known *greene* in W h. In VIII. 43 only H's *prayer*, not B W h's *praiers*, corresponds to *courser, here, yeare, were, power* in 41, 42, 45—48. Only H has in IX. 132 *arne* rhyming with *Barne* (136); the others have *are*. In IX. 157, H's *fayle* is required by *Emanuell, heale, wayle, Ezechiell, conceale* (153—156, 158—160), while W h read *saie*, B *Said*, which is taken from 160. The rhyme with *crowne, renowne* requires in X. 61 H's *swone*, while W h have *swaine*, B the senseless *stonne*. *Beene* rhyming with *seene* is only to be found in H in XI. 336, where B W h read *lyve*. XII. 13 is, with B W h's omission of *father*, not clear. Only H has in XII. 273 with its *take hede* a rhyme to *deede, nede*, not B W h with their *marke here*. The *prayse* of XIII. 71 has only in H's *alwayes* a corresponding rhyme; B W h have *allwaye*. In this passage I consider 72 and 73 an interpolation, which spoils the stanza, but whose origin is easily to be explained from the situation: blind Chelidonius, exhorted by Jesus to wash his eyes with the water of Siloe and then to praise God, bids in these two verses his guide, a boy, to lead him to the water. In XIV. 220 *Dome* secures, in 224, H's *come*, against B's *coming*, W's *commaundmente*, h's *commandementes*. H's *shew you* in XV. 29 rhyming with *due, retinue*, seems to be superior to the group's *you, showe*. In XVI. 212 H's *lifte* is proved correct against B W h's *light*, by *gifte* in 216, just as in XVI. 626 H's *knee* by *lee, me, be, thee, pitty* (621—624, 625, 627) against B W h's *brest*. *Right* in XVII. 232 secures H's *dight* in 228 against B W h's *tyed*. In XVIII. 225 H's *gone* is sustained by *stonne* in 221 against the group's *gaine*. In XIX. 116 *beforne* of verse 120 vindicates H's *morne* against B W h's *noone*, as in XX. 120 the *grace* of 116 H's *was* against *were* in B W h. *Steight* in XXI. 84 proves H right in reading *height* against B W h's *highe*. In XXI. 129 the emanation of the Holy Ghost 50 days after Jesus' resurrection is mentioned, and therefore only H's *fifty dayes* has a meaning, not the group's *seven monthes*, confusing weeks with months. In XXII. 204 only H has with *might* in 200, a rhyme to *feight*; W

reads *power;* B h offer nothing whatever. *Feare* in XXIII 583 demands in 587 H's *deere*, while the group reads *dread*. *Lott*, *wott*, *hott*, *mott*, *goat*, in XXIV. 237, 238, 241—244 prove H's *a Sott* right against B W h's *in sette*. Their *make* in XXIV. 329 is absolutely destitute of sense against H's *marreth*. Here, too, it would be easy to heap up still more material showing the near relationship of B W h, which are almost always inferior to H. That now and then H's text should be not quite so good as that of the group, will astonish nobody who considers the length of our literary monument. The mistakes of H are, however, extremely rare, and when they occur are mostly such as might spring only too easily from a mistake of the writer in reading and copying his original, which agreed in such passages with B W h. I think H inferior to one of the other MSS. or to them all in the following places: VI. 322, where B's *baynable* seems to be right against H's *penyble*, W h's *welckome;* VII. 589 where I think B's *hayle the, foe* better than both H's *hayle the soe* and W h's *hayle thee froe*. In XIV. 286, again, B seems with *had* to be superior to H W h, which read *to have*, and so in XV. 315 with *said*, as a *yore* precedes, with which H W h's *say* but ill agrees. The same holds good, owing to the rhyme, with *seene*, *keene*, *wene*, *teene*, *dene* (221—224, 225—227) of B's *in beene* in XXIV. 227 against *been in*, as H W h read. W and h seem to be superior to H and B in XVI. 312 with *leith and lym* rhyming with *him* (308) whilst H B have *lim and like*. In XIX. 160 H B's *Thrall* can not be defended against the others' *thrawe* rhyming with *know* (156). W alone has a correct text in X. 417 with *mone—done*, *soone*, where H B h read *meane*. h is in XVIII. 450 (in a passage which neither B nor W contain) superior to H's *and I all one* with its reading *is alsoe*, both by the sense and by the rhyme, as in 448, 449, 452—455 *gone*, *from*,—or rather their forms *go*, *fro*—and *oe*, *woe*, *moe* rhyme with *alsoe*, but not H's *one*.

As I remarked above, these variations are neither so numerous nor so important as to induce a fair judge to think H not the best MS. of the Chester Plays. This claim of H's will appear still more justified if the greater differences,—those which concern more than single words, as interpolations and omissions,—are taken into consideration. If the group B W h on one side, and H on the other, offer equally good texts, the specimens given above of the immense *varia lectio* have sufficed, I should think,—by their proving H better than B W h in cases where only single words or forms of the same

word were concerned,—to create a certain prejudice in favour of H, so that one may safely follow H.

§ 6. H *not based on the common source of* B W h.

But first should be quoted passages which show that H can not be based on the common source of B W h, and that the worse text of the latter is not to be explained by the fiction that more links—though lost—existed between such an archetype and the group, than between the archetype and H. For if H were derived from the common source of B W h, it must contain either the right text or the corruptions which appear in B W h, but could not have the right text in the form of later corrections. The following case makes this clear. I. 141 is wanting in H, but after 144 space is left blank for a line to be eventually added. In the stanza VI. 225—230 a line is wanting, which all the copyists, except him of H, failed to notice, although he was not able to fill up the gap after 228. In the same way, a proprietor of H (not the scribe, because of the different hand) alone noticed in VI. 657—660 the wrong order of the verses, which destroys the strophic form, and corrected it by letters he put in the margin,—either following another copy of our plays, from which he may have also taken *power* in 660 instead of *postee*,—or by alterations of the text that are simply conjectures. In VIII. 227, the original of H either had no proper names whatever, or those it offered to James Miller disagreed with those of another manuscript, so that he, irresolute, left the space blank, perhaps in order that names might be inserted in strict accordance with the actual performance. None of the MSS. has IX. 47, and even in H it is added in the margin. The stage-direction in X. 432, that Herod is to die, is quite in place, but its form in H differs from that in B W. And H contains, though crossed out, the latter form in the margin at verse 440. In XVIII. 441 the sense requires peremptorily *Ihesus* as a heading; but, B and W not containing this passage, both H and h have *maria magdalena*, although in H the mistake is corrected. B has not the close of the second play from verse 680 on, but leaves a page and a half blank for it; after III. 486 there are $7\frac{1}{2}$ blank pages in B. In like manner it leaves for the missing eight lines in VII. 125—133 space for a corresponding number of verses. Again, B has a whole leaf blank in VII., where all three MSS. of the group insert 44 verses between 606 and 607. Do these facts admit the hypothesis that

when our MSS. were written, there was the consciousness of a multiform redaction of the plays, so that the writer of B might hope some day from other manuscripts to complete or improve his copy in passages where he, for the time, abstained from putting down anything, just as H experienced some later addition?

§ 7. H's *additions and omissions compared with those of the Group* B W h. (*The greatest differences in Play V.*)

The examination of the linguistic form of the text, as it has come down to us, show that of H to be by far the best. Things of less moment, as the (on the whole) pretty correct Latin, the stage-directions, the French in some extremely difficult passages,—where H's tradition, though bad enough, is yet not quite so fearfully corrupted as that of B W h,—all these, I think, also recommend H. An examination of the text and its differences will show how in H and in the group there are variations which exhibit plainly all the characteristics of interpolation, but which are of too much influence on the contents, and too different from each other, to admit of being generally eradicated, or united to form a critical text. First the "Banes" are to be mentioned here; they are to be found only in h, and from verse 71 also in B. They consist of two parts, of which the first contains a short account of the origin of the plays, the second an announcement how the single "*pageants* should be distributed among the guilds of the City of Chester for performance. They are certainly of later origin than the bulk of the text itself, for they excuse the small wit (48), coarse expressions (50), and obsolete phrases which had become traditional in such guild-plays (52). The olden time, when the Holy Scripture was not yet read and taught in the English tongue, is distinctly contrasted with the new order (23). In I. B does not contain a speech of the *Potestates* (153—157). Certainly this omission is wrong, as all the other nine (or ten according to H) orders of Angels (vv. 30 and 42) would be thus symmetrically introduced into the dialogue, the *Potestates* excepted. Then B omits III. 122—126, where the omission is proved erroneous by the construction of *bringe* in 120, by the allusion to the omitted half-stanza in 126, and by the rhyme with *the welder* in 128. That the four verses which B W h insert after III. 232 are superfluous, and connected by their *alyke* neither with the preceding nor the following half-stanza, has been already mentioned. The verses III.

257—304 which the group omits, are correct, and rather pretty as to their contents. Although B W h's text is not absolutely unintelligible, still Noah's prayer of thanksgiving (grace?) in 305, etc., comes without these verses somewhat suddenly and surprisingly, and you are rather at a loss to know what the patriarch means by *such grace* (306).—According to H, he has told you his intention after the dove has brought home the olive twig, to offer to God. Besides this, the omission of the two popular moments in the biblical myth of the deluge—the errand of the raven and the mission of the dove—would be anomalous, as both these traits are made use of in the Towneley, York, and Coventry Plays. The stage on which those scriptural performances were acted, being very primitive, it would seem more appropriate to tell directly, as is done in 284—288 according to H—what the public was expected to imagine going on during the time Noah and his family spend singing psalms in the ark (stage-direction after 256); the sinking and disappearance of the waters.

The fifth play is that in which the group most widely deviates from H. The verses 5 and 6 differ in H from those in B W h without one reading better than the other. The stanza 25—33 differs in H entirely from the corresponding one in B W h, and only the easy conjecture of *see* (instead of *looke* 28) makes it run right. The group's version reminds one pretty much of Deuter. ix. 9 and 18; but the *mele* (30) in H speaks for this manuscript, and H's stanza might have been meant to relate the events on Sinai according to Exodus xix. 18, etc. The two versions disagree also in 35 and 36, but here H's reading is better by all means; B W h's *take these wordis in your thought, now knowen ye what is siene* look exactly like an embarrassed versifier's makeshift. Then, 41—49, which stanza is wanting in B W h, might have been planned to express Exod. xxiv. 16. In Exod. xxiv. 14, *seniores* are mentioned, and from this fact a *princeps Sinagogæ* may have been selected to describe the effect of Moses' glory. In the group, the *Expositor's* interpretation follows immediately, whilst the verses 49—65 in which Moses dwells on God's will, come only after 88 together with two stanzas, omitted in H. I should think it more natural to give the explanation of an action presented on the stage at the end, and not to interrupt the histrionic action, as is done according to B W h, by learned discourses. Moreover, *in* (68) has, in the group's text, to rhyme with *sene* (72) while H has the better *bene*. And the first stanza after 88 has in its fourth and eighth lines the same rhyming

words (*before, more*) as the preceding stanza (84 and 88). The *Expositor* declares in 69, etc., that it would take too much time if the guilds should act the whole story; and it seems to have been his chief task to assist the development and dramatic structure of a play, by his special narrative, wherever, for the right comprehension of a passage, premises are required which do not offer themselves spontaneously from the events represented. I interpret verse 69 seq. thus: "because it would take too long a time to enact dramatically everything, we have made a fair (*frutefull*) selection, as shall appear at the end of our theatrical entertainment (*as shal be sene* 72)." But one can readily comprehend the wish and tendency to combine with this merely special narration of the *Expositor*, an actual representation of the events related by him, the more so as the quoted verse 72 *can* be interpreted: as you shall *see* (performed). Even granted that the scene, contained only in B W h, was the original one, and that only after the play had to be shortened, was the *Expositor* introduced into the Pageant, still he is wholly out of place in the older dramatic version; and the attempted combination of the two redactions, which were destined to replace, not to complete each other, is less good than a consequent adherence to one, whether the more or less original. In the same play the group has 39 verses which I am inclined to consider a later addition; for their whole contents is nothing but a bombastic Herodian braggery. Then their insertion tears the stanza 113—120 (according to the numbering in H) asunder, so that in B W h *he* and *be* appear as orphaned rhymes. The inventor of the scene makes in 10, Balaac even address Mars, and endeavours to render the King's speech as effective as possible by a mixture of biblical names and curses of all sorts. The insertion also makes the *hym* in 117 unintelligible. Between 160 and 161 the group inserts a stanza which disagreeably interrupts the course of events. V. 178 and 179 differ again in H from the corresponding verses in B W h. It is difficult here to decide for one reading against the other, unless B W h's *to beare* is less easy to construe with *am I not*, than a relative clause such as H has. The same is true of V. 213 and 214; the stanza which the group inserts after 216, does not contain more than what Balaac has said already in 209—216. Bileam's refusal to curse the Jews, is more to the point after the king's first exhortation to do so, whilst in B W h the pious prophet gives utterance to his refusal only after a repetition of the king's command. 241—265, omitted in B W h, harmonize exactly

with the form that our episode has in Num. xxii.—xxv. (vv. 241—245 = Num. xxiii. 19, vv. 245—253 = Num. xxiii, 20 and 21 (and = xxiii. 23?) and 24. Num. xxiii. 25—28 relate Balaac's order to curse the Israelites from another place. And only then does the chronicler—who has told us of the erection of seven altars —go on to report in Num. xxiv. 5—8 and xxiv. 9 that answer of Bileam's which is contained in the verses 265—273. If then Balaac, as in Num. xxiv. 10, complains of Bileam's having three times blessed the Jews, this (277) agrees only with the text as H has it, not with that of the group where (216 seq. and 265 seq.) Bileam has blessings for the king's enemies. Verse 279, too, in which he goes to tell the king for the third time what he has already twice declaimed (221 and 222 = Num. xxiii. 12; 259 and 260 = Num. xxiii. 26) agrees with the preceding verses only in H, not in the group, the *thrye* of which is not intelligible; for in B W h Bileam blesses only twice. V. 281—289 H contain verses for the retention or rejection of which we have no intrinsic or external criterion. 289—297, 432 to the close of the play, are the same in all the four MSS.; 432—439, however, are given by the group—wrongly of course—to the prophet. But, except in the passages just quoted, the end of the mystery is very different in H and B W h. The one similar trait in both redactions is the dreadfully scholastic character which the *Pageant's* close receives by the *Expositor's* or *Doctor's* participation. Seven prophets enter in H: Isaias, Hesekiel, Jeremy, Jonas, David, Joel, Michas. The *Expositor* explains their prophecies, and winds up with the remark (409) that more might come to the stage, if the time would permit, but curiously enough, he always speaks of only six (411, 425), as having appeared before the public. It is very unlikely that this scene of the prophets originally formed part of the play in which Bileam's and Balaac's story was acted, for the long, undramatic insertion interrupts the scene too inharmoniously. In accordance with its own text, the group reads in 445 *prophescie*, instead of H's *prophesies.* B W h replace the questionable scene by an admonition of Bileam's. The passage seems to be kindred with Num. xxv. 1—14, where we are told how the Jews succumbed to the charms of the daughters of Moab, whereat Jehovah in anger, bids Moses kill the people's first men. Phinees distinguishes himself by his zeal to preserve Israel pure from any intermixture with the Gentiles. In the form in which B W h contain the episode, it is conspicuous that

Bileam who, according to Num. xxiv. 25, has returned again, at last gives the king advice how to injure the Jews he has blessed immediately before. Also the interpretation which the author of this part gives to Num. xxv. 1 (*fornicatus est cum filiabus Moab*) is surprising. For King Balaac uses the daughters of his tribe to disarm the Jews by their charms. The promised dramatic representation of Phinees' feats of bravery (100 of the inserted verses) is wanting too; the last four verses of the part, peculiar to the group, remain orphaned in their rhyme; and that Phinees should kill Bileam, as these verses relate, is absurd. H's redaction is free from such crude contradictions.

The eight verses which are omitted in VII. by B W h (125—133) contain nothing recommending or condemning them. The seventh play gives in these lines a long enumeration of dainties for the common meal of the shepherds. The eight verses are not necessary. Between VII. 606 and 607 the group inserts a whole Scene which is wanting in H. It consists of 44 verses showing the adoration of the shepherd-boys, quite after the pattern of their seniors. Verse 24 of this scene ought to rhyme with 28; but the eight following lines are also in a state of utter corruption. The boys are not mentioned elsewhere in the plays, a fact which is against the genuineness of the Scene; and suspicious, too, is the way in which, after such a long Scene, the first shepherd on a sudden takes his leave, whilst his adieu and that of his comrades is quite in its right place if the boys' Scene is omitted. In VIII. B W h insert eight lines after 144, the very metre of which gives them a conspicuous appearance in the midst of verses in the *rime-couée* stanza. The contents of the lines is the introduction of the three Oriental Kings to Herod by a messenger. The suspicion of spuriousness is cast upon them by the following little traits, which usually occur where there is a plain interpolation, or where one would have been extremely easy to insert; they are preceded by the stage-direction, *The mynstrilles mvste plaie; Mahound* is apostrophized; *tydinges* and *tell*, which words occur already in 140, are repeated; the last two lines are utterly destitute of moment for the progress of the Scene—*from whense the* (i. e. the three Kings) *be, I knowe not well, yender the stande as ye maie see.* One circumstance might defend them: the stage-direction which H also has in its margin, *nuntius ad Herodem.* But these words may also mean that the messenger has now to stand again near the King, after he has just addressed words to the guests which were by no means intended for his lord's

ear. If B omits 173—177 in IX., the omission is a mere mistake, as the strophic form shows. W and h insert after 184 in the same miracle-play a half-stanza, which remains incomplete, and which is unjustified by the very situation. Rhyme and strophic form require IX. 205—209, which verses are omitted in h. Mention has already been made of h's omission of X. 35—39, of that of 197—209, 217—225, both in W and h (cf. p. xiii). Further, W omits in this play 313—321, 369—373; h 309—321 and 369—373. All these omissions cause irregularities in the order and form of the stanzas. The rhyme shows B's omission of XIII. 365—369 to be erroneous. In XIV, 349—353 are omitted in B, whereby the stanza is destroyed; the same holds good of 421—425, which are omitted in W h; of XV. 253—257, which are wanting in B. XV. ends in B with verse 346, without any *finis*, which W. Bedford regularly puts at the end of every play. The following verses which bring, too, in 350 the rhyme required by 346, agree with Luke xii. 52, 53, and form a fit link to the scene in the court of law which follows in XVI. In this play, rhyme and strophic structure prove the omission of 17—21 in W, and that of 57—62 in h, to be wrong. The group inserts after 144, four Latin and three English verses in a most corrupted form, of which the Latin ones might once have been meant as a *rime-couée* stanza. But the next three verses—of which the last is three-accented, and must therefore have stood in the fourth or eighth line of such a stanza—do not fit them, and the rhymes *pray—saye* look just as if they had been taken from 145—152. Moreover, they may well be spared. H is surely wrong in omitting XVI. 253 and 254, for it leaves the tail-verse stanza, 249—257, incomplete, and Annas' words (St. John xviii. 31) are unintelligible, unless Pilate has already delivered Jesus to the Jews to torture and execute, as he does in the two verses 253 and 254. Also 281—289, which H omits, are peremptorily required by the sense. The writer of H may have erroneously omitted this stanza because it contains, in its fourth and eighth lines, rhymes in *-aye* like the preceding one. But without Pilate's having asked Jesus after truth in 281—289 (cf. St. John, xviii. 38), verse 290, *Soothnes comes from Gods see*, is unclear. After XVI. 384 the group insert 16 verses representing Peter's denial of Christ. Only the fact that all the Gospels (Matt. xxix. 69 seq., Mark xiv. 66 seq., Luke xxii. 35, John xviii. 16 and 25 seq.) mention the apostle's infidelity in the closest connection with Jesus' trial by Pilate, may be alleged in defence of the authenticity of this doubtful

passage. But the Gospel of St. John which the court-of-law Scene, as XVI. contains it, is most like, has the treachery of St. Peter *before* the last-described events during the trial. Again, it must be remarked that the 16 verses here concerned remind one only in their second half of any strophic structure whatever (look at the fourth and eighth lines of the stanza). Of the first eight verses only (1—2?, 4—5?) 7 and 8 are linked by rhyme. The Scene looks very much like an interpolation, put in perhaps to give an ending to a part of a miracle play which it was desirable to divide into two. For, as mentioned above, B W h begin with 385 a new play, that of the Ironmongers. In H the action goes on uninterruptedly from the giving up of Jesus to the Jews, to the execution of the judgment. 380 hints at a change of the Scene during Caiphas's words (385—389), the mob removing to Calvary. The dialogue between Peter and Jesus in XVIII. 492 seq. relates in an epic form all that the just-treated Scene in XVI. had already shown the spectator dramatically. And it is remarkable at any rate that XVIII. closes in two MSS. (see above, p. xiii) before master and disciple meet. This too may be the rudiment of a double textform. The one may have been either in epic elements, and have granted more room to the *Expositor's* explanations, while the other had the tendency to dramatize as much as possible. If the usual opinion of the origin and development of the popular scriptural drama be right (see Ward I. 19 seq., Ebert, Jahrb. I. 45), the less dramatic redaction has the claim to the higher age and originality.

XVI. 561—593 are omitted in B, whereby 560 and 596 remain without corresponding rhymes. The omitted lines contain the Jews' coarse and mean conversation while they prepare for the execution, but as B has in 533—560 verses of quite the same character, the omission cannot be assigned to finer æsthetical feelings in the writer of B. The group omits 637—653, *i. e.* part of Mary's complaint for her son. Formally the omission cannot be proved to be wrong, and as the sense does not decide for or against the passage, we must probably regard it as an independent elaboration of a popular theme by H. Luke xxiii. 47 unfortunately does not contain any clue as to which version of the lines 768—775 one ought to think the better, that of H or that of B W h. The stanza as contained in the latter MSS. has no rhyme between its fourth and eighth lines. But this fault cannot be quoted against the version, as the whole part has come to us in a corrupted state (cf. the single *yeare* in 762,

and the *noe* in 758, which, however, may easily be corrected by a simple conjecture). In 776—786, where H differs again from the group, H deserves to be preferred, as B W h's verses are a conglomeration of very commonplace, stereotyped phrases. The four verses which the group inserts between 804 and 805 spoil the stanza 799—807 utterly. Even granted that a further half-stanza, with —*ay* in the rhyme of its three four-accented lines was intended, and that 803 was to be altered into *But this, I hope, be Christ veray,— did* still remains an orphaned rhyme. The very repetition of *sick and blynd* from 804 in the last of the inserted verses, gives rise to suspicion against them. B W h write verse 810 so that the last two of the inserted verses form with 805—811 a regular *rime-couée* stanza with—*ay* in the fourth and eighth lines; but still the *Enemyes* in 810 remains suspicious, whether we construe it with *ryse*, or, as a last resource, with *praye*. 813 and 814 have in the group such a form that they are, with 811 and 812, the first half of a stanza which is completed by 823—827. H's verses, 815—823, are omitted in B W h; of these verses 815—819 are certainly a later threnetic expansion, as *principall* in 818 is meant as rhyme to *fall* in 814, although the latter is already claimed as the corresponding rhyme to *call* in 810. So the whole strophic structure is spoiled by that very superfluous complaint of Joseph's over the body of Jesus. This makes the hypothesis probable, that 819—823 is an interpolation special to H, and that the group's version is the older and better for 823—827. B W h compress the contents of 835—855 into one single *rime-couée* stanza. In the text H offers, 854 has an orphaned rhyme. There is, however, one fact which might eventually bend the decision in favour of H, namely, that Joseph and Nicodeme's approach to Pilate (835 seq.) is mentioned before they actually appeal to the tetrarch, and that by this trait the scene proceeds in a more even and steady measure. The form of the appeal, too, (847 seq.), is more natural in H, where Jesus is called *messy*, than in B W h, which speak only of *this prophett that is dead to daye*. After 864 the group's text is broader, although 865 and 866 are omitted, that is, the verses in which *fayne* rouses a prejudice against H. For it is doubly bound by the rhyme, *agayne* 862 and *vayne* 858, provided only that the latter is not corrupt (cf. *gone* 854). Instead of 869—875, the group has sixteen verses which Joseph of Aremathia speaks whilst he takes down Christ's body from the Cross. He utters the hope of soon seeing Jesus again among the living.

This does not strike a reader as extremely out of all connection, but still the idea comes out more naturally if Pilate, as he does in H 862, first expresses his suspicion that the body might be brought to a kind of sham-life by some supernatural spell. Then it is Joseph's place to reply in just pride that his master will rise again by his own Divine power, which has no equal among the powers of the earth (873 and 874).

In XVII. the group has four verses after 60 and after 64, which in each case are knit with the preceding lines to form a stanza. The eight lines which H has also, had for this reason to undergo several variations. H's version, I think, has the better title to originality, as only H reads in 58 *followed*, instead of its French synonym *baptised*, as B W h have. The inserted eight lines are, moreover, by no means demanded by the sense; the very first one looks like a transcription of 64 with superfluous additions. The last three lines of the doubtful passage seem to owe their origin simply to the stanza's requirement of eight verses, especially as *rehearse* is brought to rhyme—wretchedly enough, though—with *forgiuenes* and *rightwisenes*. After 176 the group has in XVII. a stanza in which King David boasts of having whilom prophesied all that he sees Jesus then about to do. The arch-fiend despairs already of his might to bar Hell's gates against Jesus' victorious march into them (169), and indulges in vain complaints. At this very moment David wants to bore him with his then certainly superannuated prophecy! In the group it is the royal psalmist who answers Satan's question who it is that wants to come in; in H, Jesus himself reveals his true nature and character and acts in Hell—I think in an effective and forcible manner—as that which he is, the universal King and ruler. The man who was able to write and invent the preceding animated and dramatic Scene, was not Philistine enough to weaken Jesus' powerful speech to the academic explanation of a mere bystander, as is done in the group's text. Our *pageant* ends with verse 280; and because it is comparatively a short play, a burlesque Scene has been added in B W h. Even the rhymes mark it as a later appendix (cf. 284, 288; 300, 304; 308, 312; 332, continuing the numbering of the lines from 280, the end of the original play. The sixty verses besides contain the complaint of a female tapster who disobeyed the Statutes of England concerning the brewing and tapping of beer (306), and who has to suffer for her transgressions in eternal fire. The second demon's proposal can

hardly make up for her pains. The whole episode is treated in a comical manner.

In XVIII. W erroneously omits the verses 78—82, as metre and rhyme show. The omission deserves our attention in so far as the four lines contain the names of the Knights of Pilate, to change which might sometimes appear appropriate according to the varying outfit of the performance. The tradition is bad in this place: 82—86 is a single half-stanza, *done* of which finds nowhere a corresponding rhyme. I have already remarked that in B, XVIII. closes with 425, in W with 432. I have also detailed above my reasons for considering the longer form of this resurrection-play as the original one (cf. p. xiii). Besides H, only the least valuable MS. of the group, h, contains the about-200 verses after 432, but I think it noteworthy that after 425, B has left a whole page blank, *i. e.* much more than the seven verses would have required, by which W is longer than B. On page 134, moreover, B has a special space left empty for those seven lines.

In XXII. the group omits 288 and 292, and thus spoils in the eight lines, 285—295, the uniting element of a bob-verse stanza.

XXIII. is remarkable, because we have for this play, besides our MSS., a fifth source in Collier's print. The omission of 35—57 in h leaves *land* in 44 without correspondence, as does the omission of 185—189 with *before* in 184, or that of 209—213, which is shared by W, with *devyse* in 208, or that of 225—237 with *bringe* in 224. The half-stanza 217—221 is omitted in all MSS., B excepted; and in B's form *bad* spoils the rhyme. Collier has instead of it *leere*, which satisfies the rhyme. The following verses contain, as we have seen, several omissions, and here again it is characteristic that in 241 an enumeration of geographical proper names sets in, made as bombastic as possible, in accordance with the character of Antichrist. In all the MSS. *dole* is to be found in 240 as the rhyme to *Thyne;* h omits the rare six-line stanza 371—377. 381 and 382 are to be transposed, as Collier has done, or found in his MS. 450—457, too, might have been originally such a six-line stanza, only in H the second half-stanza is composed of four verses; but without the line which both Collier and the group omit, the whole is unintelligible; therefore I am inclined to believe that 452, or the closing line of the first half, represents in this reduced form two lines, so that *devills* is to be put in the rhyme with *meeles, keeles, Cœlis, wyles, beggles.* As *way*, however, would offer only a very wretched rhyme to *paine*, perhaps we might alter

way into *name*, *paine* into *shame*. 463 is omitted in W, and after 503 a verse is wanting in all the MSS., an omission which might be taken as an indication that six-line stanzas were originally in this part of the text, but were afterwards lengthened into eight-liners, to accommodate them to the usual stanza. After 683 there are four-accent verses, with *ab ab* as the order of the rhymes. Here especially omissions are of frequent occurrence. W h omit 687—699; H 696, 697; h 698—702; W h 702—706. Collier's text, which elsewhere appears closely allied to that of the group, particularly to B (cf. above, p. xiv, on B's leading part within the group), has here several variations. Together with B, Collier offers the best text in 689, alone in 696, which verse is omitted in H.

In XXIV. the half-stanza 153—157, linked by *dedes* beyond any doubt to 149—153, is only in H in the right place; the group puts the four verses after 164, where the sense does not suffer them.

§ 8. *Treatment of the basis-text H* (*Harleian* 2124).

In the matter of additions and omissions, I think H's text vindicates for itself a certain superiority,[1] though, I am bound to admit, not in the same high degree as for the merely linguistic form of the text. H, too, has its interpolations as well as the group. Therefore, H once chosen as the base of a critical text of the Chester Plays, it will be advisable to follow it if it is supported by but one MS. of the group, and satisfies metre and sense. Wherever this latter condition is not fulfilled, first B, then W h, and only then W alone, or h alone, should be regarded as completing or substituting sources. H is also entitled to our adherence where it alone—varying from B W h—has a text that is supported by other reasons. Where H and the group do not differ materially, it is permissible to test H's text by that of B W h, and eventually to correct it where in trifling discrepancies—as the position of words, insertion of irrelevant little words, such as *now* and the like—metre or usage decides in favour of the group. The same holds good where, the text not differing, only B W h, or one of these MSS., offers that particular form of a word which alone satisfies the rhyme.

Where both H and the group have something like ornamental

[1] Mr. A. W. Pollard, who collated part of the Devonshire MS. as well as the others which Dr. Deimling used, is quite decided as to the Harleian 2124 being the best of the lot.—F. J. F.

flourishes about an old and original nucleus, one may either appeal to H's general superiority and adhere to its version,—conscious of having one of several equally unoriginal divagations before one,—or one may banish such passages, together with the parallel lines in B W h, from the text. I give them in the text, but in brackets.

I have not altered H's orthography, but have endeavoured to preserve the look of the MS. in the print, according to the principles which govern the editing of the E. E. Text Society. This is the reason why the same proper name is written now in one way, now in another, and that casual slips in the Latin stage-directions appear in this edition just as they do in the manuscript; and in obedience to this principle I have adopted into the text those biblical passages which to H's writer seemed the foundation of the plays he copied. I am likewise innocent of the unprincipled old MS. use of capitals, etc. I must add that if I had been able to print the Chester Plays myself, the outward look of the edition would be different. I do not see the wrong in helping the reader by distinguishing the Virgin Mother's name constantly by an M, or in giving him a clear *quasi*-palpable idea of the metrical form by, for instance, printing a capital at the beginning of every first and fifth line of a *rime-couée* stanza.[1] So much for those who join me in thinking the Rev. R. Morris's edition of the "Prologue to the Canterbury Tales" (Clarendon Press) both neat and philologically good.

[1] Tho' we do not say an editor shall not print modern capitals, &c., we tell him that, as our members are more or less accustomed to faithful prints of MSS., we like as little change in MS. habits as is needed for understanding of the text. Our books are not meant chiefly—as the Clarendon Press School Series is—for girls and boys.—F. J. F.

APPENDIX.

THE DEVONSHIRE MS.

(copied by Edward Gregory, A.D. 1591).

COLLATION OF 'THE DRAPERS PLAYE' AND THE FIRST FORTY LINES OF 'THE WATERLEADERS PLAYE'

By A. W. POLLARD, M.A.

II. The Drapers Playe, p. 20.

Line.	MS. of 1607.	Dev. MS.
3.	as	alsoe
8.	crafte	might
—	kever	liever
9.	now made	*om.* now
12.	thesterres	the stearnes
14.	,,	,,
15.	thus	this
22.	so	thoo
23.	even and morrow	morne and even
26.	wone	one
27.	together	gather
28.	him	them
31.	Seas to name	Seeyes to man
32.	shall knowe	shall them knowe
*33.	y^{t} hearbes	yerbes
37.	for aye	*om.* for
*42.	lightninge	lightninges
50.	49.	*transposes*
51.	sent	lent
55.	thus morrow	this morninge
61.	fowles, stone	fowles, fruit, stone
62.	the	these
63.	all lykes	well lyketh
67.	in ayre	in the ayre
*69.	Thus morrow	This morne
70.	night	the night
73.	forth bring	bringe forth
74.	kindes of	helpely
75.	creepen, flye, or els gone	crepon, flyen, or gone
77.	is done all	is this donne at
	Stage Direction.	*as in* 1592, *but omit* God
83.	both	beast
88.	earth in	the earth on
90.	sede, fruite	fruit, seede
93.	be sterring	bine livinge
94.	height	ayre
101.	within	all within
105.	But now	*om.* now
	Stage Direction.	Adam rysinge. Deus.
107.	rade	ryse
110.	delice	delite
	Stage Direction.	*as in* 1592, *but* playinge playe
115.	keep to yt while	to keepe it well whilst
*116.	then doe as I thee saye	and doñe as I thee bydd
117.	all the	*om.* the
119.	wayle or	weale nor
120.	late not	*om.* not
122.	behoves	thee behoves
123.	not	thou
124.	so	too
125.	yow	thou
126.	aye shall	shall they
	Stage Direction.	*as in* 1592, *but* the hande *for* hande
131.	thee	me
133.	art now	*om.* now
134.	therfore	heare
	Stage Direction.	*as in* 1592, *but* and sayth *for* sayth
137.	Ah where	A lorde where
138.	sithe	sythence
143.	here	hir
152.	shall she	she shall
153.	first thou madest	thou madest first
157.	Theare he (?)	Therfore
168.	to	into

Line.	MS. of 1607.	Dev. MS.
171.	myn	weene
173.	shall I	I will
*178.	be	by
181.	deceave	to deceave
184.	to	will
186.	therto will	the will thereto
*187.	shall shee	she shall
189.	Disguise . . as	Dighte . . *om.* as
192.	the	that
193.	Adder	Edder
194.	as a byrd	lyke a bride
195.	foote . . Adder	feete . . Edder
196.	kindenes	kinde
197.	that	the
200.	that she will	that will shee
201.	as	full
203.	baylie	vallye
204.	their	hir
205.	of my	*om.* of
—	penne	panne
206.	my	the
* —	put	take
207.	will I	I will
	Stage Direction, fronte	*om.* Spinx, forma
210.	so	for
211.	of	in
215.	fruite	the fruite
*217.	that here	heare that
—	middes	middest
220.	And	And if
*221.	not	yee not
222.	yow	the
223.	ne	nor
225.	coynt	Sub[t]le
*227.	eyes	eyne
230.	he counselled	so warned
*231.	wyt	wot
232.	dose	doe
237—240		238, 239, 240, 237
237.	on	one
238.	wayle	welle
239.	lyke to	be lyke
245.	An	One
*254.	sweete . . feere	Sweete and passinge feare
257.	eales	ayleth
259.	must	mote
260.	bothe . . . shente	we [be] bothe now shente
261.	cannot	wotte not
*274.	figg shame	Sigge shames
275.	hillings	an hillinge
277.	Therwith	And therwith
279.	sickerlie	surelye
	Stage Direction.	*as in* 1592, *but* minstrelles playe: *om.* and
282.	right now	*om.* right
*283.	I am naked	for I naked am
284.	I	now I
*286.	thyne owne	*om.* owne
*288.	forbade	forbydd
*290.	gave me	*om.* me
291.	I did	at
292.	Of	And of
294.	Ther . . . was	This . . shee was
*295.	deceaved me thoe	mee disceaved alsoe
297.	noye	anye
304.	henceforth I will	I insure thee I shall
303, 305.	betwixt	betweene
306.	sorrow	thy sorrow
310.	let	seete
311.	fowle	full
314.	mischiefe	payne
315.	pennance	paynes
316.	shalt thou	thou shall
318.	the man	*om.* the
320.	derne	dryve
*327.	behoveth the	*om.* the
329.	When on earth thou	when thou one earth
330.	on	in
339.	till tyme	tyll the tyme
*340.	froe	from
	Stage Direction.	*as in* 1592, *but* mourninglye *for* moevingly
345.	in	now in
346.	shamfullie	shamelye
348.	wayved	wayned
351.	that	who
—	ought in his	in any
359.	them	you
*361.	shall they . . this	we shall . . from this
362.	yow behoves	behoveth you
365.	bothe now	nowe both
368.	such now ye shall	such shall yee
*370.	over	abone
374.	yt is	is it
377.	covet els wherre	cannot este more
379.	lief	live
381.	thou gather	thyder thou
383.	for sicker . . non . . one	Sythere . . no other wonne
388.	lorne	lost
389.	sworde	swordes
392.	for gright	forgiven
393.	as	that
397.	grace cleane is gright	noe grace is claymed by righte
*398.	lenge in my	byde in thy

Line.	MS. of 1607.	Dev. MS.
400.	by	Shall buy
*403.	Sith that	Sythen
*404.	woming	wyninge
405.	ne no	or
407.	proved be from	deprived bee of
409.	And this	And in this
*410.	Sleelie for to oversee	Still for to ever see
412.	now	me
413.	Sword . . shall	Swordes . . all
415.	his	this
417.	of	And of
418.	won	wone
419.	he hath	*om.* he
420.	for gright they bene that grace	this woninnge full of grace
421.	eschue	departe
422.	or els sword	our swordes of fyer
423.	also there fone	there very fonne
	Stage Direction. playinge	*as in* 1592, *but* playe
429.	geve	gave
435.	waved	depryved
*437.	I will them	them will I
439.	see	saw
442.	ravished	banished
443.	there had I	I ther had
*446.	yow for to doe	your doinges from
*447.	Some	Sonne
*450.	heaven	on
451.	slie	slee
455.	then	ther
456.	yt finde	them sure
457.	as	also
459.	hoorsebly	horrybly
460.	so	full
461.	noy	nye
463.	by	in
464.	this will befall	that this will fall
466.	last	laste
471.	this saw I	this sight saw I
*472.	as I lay	*om.* I
473.	yow	yee
476.	Abell	And Abell
478.	out of ye	*om.* ye
481.	lifo	thy lief
486.	yow	yee
491.	sith I fell that fowle	sythen I feele that
493.	life	loofe
494.	spade I as yow	spade that yee
495.	learnes this	learne yee this
496.	yow	yee
499.	that we vnb. weare	unbuxome so wee weare
500.	and did as god nowld	as god would not wee shoulde
*501.	ther is	theras
503.	wool spin	wool I will spyn
504.	hill	hill mee
*511.	to please god	our God
*512.	yow	yee
*514.	will I be	wilbe
515.	taught	taught it
	Stage Direction.	hear he bringe in the ploughe
517.	cornes	corne
518.	as you shall see	sonne shall yee see
523.	cleanest	comelyest
*527.	to the	*om.* to
	Stage Direction.	Heare Adam and Eve goe out tyll Cayne have slayne Abell
534.	as men	*om.* as
535.	gets non	gettest noe
*537.	penne	panne (1592 omits stanza)
*538.	This eared corne	there fayre eares
*539.	than	then
*540.	he of this	thou of hit
541.	nye	nexte
542.	this	these
544.	getts he	gettest thou
*545.	god	lord
549.	quite	white
552.	long	bee
553.	hath	as
554.	Offred	Hath done
557.	beast	beste
558.	hart	harte
	Stage Direction. Tunc flamen &c.	then a flame of fire shall descende upon the sacrifice of Abell
562.	I wis	by this
565.	send thou	thou sende
566.	on it	on high
568.	I	I shall
*570.	wax	am
577.	wroth now	*om.* now
578.	wonderlie	wonderously
*579.	trulie	truelie
580.	nede	meede
583.	for to	to
*584.	therof	therafter
586.	the	thy
*587.	it	hit
590.	fulfill	fully
591.	frewill graunted is	the luste therof pertaynes
593.	then it is	ys yt

Line.	MS. of 1607.	Dev. MS.
594.	brother . . to goe	with me thou must goe
595.	here froe	*om.* here
601.	conioyne	congeon
602.	wenes	weneste
608.	a thou	or that thou
611.	never have	never efte have
613.	stode here	*om.* here
614.	in	in this
	Stage Direction. Tunc Cayn, &c.	Then Cayne kylleth his brother Abell; and god commynge, sayth. (*Minstrelles playe.*)
*626.	this dede	thy deede
627.	in thy work shall be	shal be in thy w.
629.	for thou	for that thou
631.	waved like	wandrynge as
	Stage Direction.	Cayne speaketh mournefullye
*635.	of land	of the land
*636.	mans	mens
*639.	bound	bonde
648.	is	may
652.	shed	sheede
653.	who so	whosoever
*654.	shall he be	he shalbee
655.	pennance thou may	payne mayst thou
659.	Vnto	into
*660.	pennance for to thole	punishment for the whole
*661.	hast	hase
*663.	on the	*om.* the
664.	thy	the
674.	where ever I stand in street or stall	whether I bee in house or hall
676.	from sorrow may non me save	of sorowes may non nowe cease
677.	I will	will I
*678.	sire and Dam	dam and syre
*681.	Father and mother	Dam and syre
682.	but one tydinges I shall	for one fowle tale I can
691.	I can	must I
694.	verey vengeance to	that v. v. it is
695.	to god did I so	I to god soe did
696.	that I shall never have gladinge	Mone I never have lykinge
*698.	I wyll	wyll I
699.	lurrell alway	losell aye
*700.	I am escaped	scapit I am of
701.	toulde yt	*om.* yt
702.	shold	shall
703.	now I goe to all that I see	and now I flee all yee may see
704.	graunt	graunt you all

III. The Waterleaders and Drawers in Dye, p. 48.

	Pagina tertia De Deluvio Noe. The waterleaders and drawers in dye.	The waterleaders and drawers of dee: the thyrde pageante of Noyes fludde.
	Et primo, in aliquo supremo loco, sive in nubibus, si fieri poterat, loquatur Deus ad Noe extra Archam existentem cum tota familia sua.	and firste in some high place, or in the cloudes if it may bee, God speaketh vnto Noe standinge without the arke with all his familye.
1.	that . . have	this . . hath
4.	fowle sotted	sett fowle
5.	man	mone
6.	fleshlie liking	fleshe likings
7.	gone	commen and gone
8.	they	the
9.	I will	will I
12.	is	are
13.	hartfullie	hurtfullye
14.	now that can	that doth now
15.	me greves	it greeves me
*16.	ever	now
23.	out	without
26.	of breadeth	broade
27.	50 the melt	sixtye the meete
*28.	it	thou hit
29.	might	witt
30.	One	a
31.	sit	shutte
34.	rowfed	ronett
35.	slowe	flowe
37.	all the	*om.* all
40.	saved be for thy sake	fall before thy face

(*Collation ends.*)

NOTE BY MR. POLLARD.

I made this collation for my own use some time ago, when I was editing one of the Chester Plays for my little book of *English Miracle Plays, Moralities and Interludes*. When I heard that the E. E. T. S. had failed to get hold of the Devonshire MS. I placed the collation at Dr. Furnivall's disposal, but did not know he meant to print it till I got a proof. I should have liked myself to have had three columns, so as to show the readings of 1591, 1592 and 1607 side by side. As it stands, the collation makes the Devonshire MS. look far more important than it is. I have done what I could to obviate this by starring the few readings in which it differs from both 1592 and 1607, most of which are mere transpositions or differences of spelling, &c. The 1592 text being represented very fairly by Wright, that of 1591 is of no importance, as it never suggests a good reading which is not found elsewhere. It is, of course, much nearer to the 1592 transcript than to that of 1607, which Wright so strangely neglected.

A. W. P.

(Introductory remarks on the cover of MS. Harl. 2124.)

The Whitsun playes first made by one Don Randle Heggenet, o Monke of Chester Abbey, who was thrise at Rome, before he could obtaine leaue of the Pope to haue them in the English tongue.

The Whitsun playes were playd openly in pageants by the Cittizens of Chester in the Whitsun Weeke.

Nicholas the fift Then was Pope in the year of *our* Lord 1447.

Ano 1628.

Sir Henry ffrancis, sometyme a Monke of the Monestery of Chester, obtained of Pope Clemens a thousand daies of pardon, and of the Bishop of Chester 40 dayes pardon for euery person that resorted peaceably to see the same playes, and that every person that disturbed the same, to be accursed by the said Pope untill such tyme as they should be absolued therof.

MS. Bodl. 175 (B) *gives instead of the above introduction:* Wm. Bedford's twenty-four pageant or playes played by the twenty-four crafts men of the City of Chester (*on the cover*).—*MS. Harl.* 2013 (h) *contains on its first leaf:* The proclamation for whitsone playes, made by Wm. newall, Clarke of the pentice . . . udio 24. H. 8. Wm. Snead 2nd. year maior: for as much as ould tyme not only for the augmentation *and* Increase of the holy *and* Catholick faith of our Sauiour Iesu Christ *and* to Exort the minds of Comon people to good deuotion *and* holsome doctrine therof, but also for the comonwelth *and* prosperity of this Citty, a play *and* declaration of diuers storyes of the bible beginning with the Creation *and* fall of lucifer, *and* ending with the generall Iudgement of the world, to be declared and played in the whitsonne wecke, was deuised *and* made by our Sir Henry frances, somtyme Moonck of this monastery disolued, who obtayning *and* gat of Clement, then bishop of rome a 1000 dayes of pardon, *and* of the bishop of Chester at that tyme 40 dayes of pardon graunted from thensfor to euery person resorting in peaceable maner with good deuotion to heare and see the sayd playes from tyme to tyme as oft as the shall be played within the sayd Citty (*and* that euery person or persons disturbing the sayd playes many (?) in any wise to be accused by the Authority of the sayd pope Clemants bulls vntill such tyme as he or they be absolued therof), which playes were deuised to the honor of god by Iohn Arnway, then maior of this Citty of Chester, his brethren *and* whole Commalty therof to be brought forth, declared *and* played at the Cost *and* charges of the Craftesmen *and* occupations of the sayd Citty, which hither vnto haue from tyme to tyme vsed *and* performed the same Acordingly.

wherfore m^r^ maior in the Kings name stratly chargeth *and* comandeth that euery person *and* persons of what estate, degree or Condition so euer he or they be, resorting to the sayd playes, do vse themselues peacible without making

[h *adds before the first pageant:* The reading of the banes. 1600.

The banes which are reade Beefore the beginninge of the playes of Chester, 1600.

4. June 1600.

(1)

Reverende Lordes and ladyes all, 1
That at this tyme here assembled bee,
by this message understande you shall,
That some tymes there was mayor of this Citie
Sir John Arnway, Knyght, who most worthilye 5
contented hym selfe to sett out in playe
The devise of one done Rondall, moonke of Chester abbe. 7

(2)

This moonke—moonkelike in Scriptures well seene, 8
in storyes travilled with the beste sort—
In pagentes set fourth apparently to all eyne
the old and newe testament with liuelye comforth,
Interminglinge therewith onely, to make sporte, 12
some thinge, not warranted by any writt,
w*hi*ch to gladd the hearers, he woulde men to take yt. 14

(3)

This matter he Abbrevited into playes twenty foure; 15
and every playe of the matter gaue but a taste,
leavinge for better learninge the Scircumstance to accomplishe,
for all his proceedinges may appeare to be in haste,
yet all-together unprofitable his labour he did not waste. 19
For at this daye and ever he deserveth the fame
which all monkes deserves, professinge that name. 21

any assault, affray or other disturbance wherby the same playes shall be disturbed, *and* that no maner of *per*son or *per*sons, whosoeuer he or they be, do vse or weare any vnlawfull weapons within the *pre*cinct of the sayd Citty during the tyme of the sayd plays (not only vpon payn of Cursing by Authority of the sayd pope Clemants Bulls, but also) vpon payne of Emprisonment of their bodyes and making fine to the King at m*r* maiers pleasure.

Sir Io. Arnway, maior 1327 *and* 1328, at w*hi*ch tyme these playes were written by Randall Higgenett, a monk of chester abby, *and* played openly in in the witson weeke.

(4)

These Storyes of the Testament at this tyme, you knowe, 22
in A common Englishe tongue neuer read nor harde;
yet therof in these pagentes to make open shewe,
This moonke and moonke was nothing Afreayde
with feare of hanginge, brenninge or Cuttinge off heade, 26
to sett out that all maye disserne and see,
and parte good be lefte (?), beleeve you mee. 28

(5)

As in this Citie divers yeares the haue bene set out, 29
soe at this tyme of penticoste, called whitsontyde,
Allthough to all the Citie followe labour and coste,
yet god giuinge leave, that tyme shall you in playe,
ffor three dayes together, begynninge one mondaye, 33
see these pagentes played to the beste of theire skill,
wher to supply all wantes, shalbe noe wantes of good will. 35

(6)

As all that shall see them, shall most welcome be, 36
soe all that here them, wee most humble praye
not to compare this matter or Storie
with the age or tyme wherin we presentlye staye,
but in the tyme of Ignorance wherin we did straye; 40
Then doe I compare that this land throughout
non had the like nor the like dose sett out. 42

(7)

If the same be likeinge to the comons all, 43
then our desier is to satisfie—for that is all our game—
yf noe matter or shewe therof speciall
doe not please, but misslike the most of the trayne,
goe backe I saye to the firste tyme againe, 47
then shall you finde: the fyne witt, at this day aboundinge,
at that day and that age had verye small beinge. 49

(8)

Condempne not our matter where grosse wordes you here, 50
which ymporte at this day small sence or understandinge,

23 read nor harde] *probably* harde nor read *because of the rhyme, Prof. Zupitza amends:* herde *and* aferde. 27 sett] see h *as the page has a hole.* 44 game] *probably* gaine.

as sometyme "postie," "lewtie," "in good manner," or "in feare"
with such like wilbe uttered in there speeches speakeing,
at this tyme those speeches carried good likeninge,
tho at this tyme you take them spoken at that tyme,
as well matter as wordes, then is all well and fyne.

(9)

This worthy knyghte Arnway, then mayor of this Citie,
this order toke, as declare to you I shall:
that by twentye fower occupations, artes, craftes or misterie,
these pagente shulde be played after breeffe rehearsal,
for everye pagente A carriage to be *pro*vyded *wi*thall,
in *whi*ch sorte we porpose this whitsontyde
our pageante into three partes to devyde.

(10)

Nowe you worshippfull tannors, that of Custome olde
the fall of Lucifer did set out,
some writers Awarrante your matter, theirfore be boulde,
Erstelye to playe the same to all the rowtte,
and yf any therof stand in any doubte,
your Authour his Auther hath; your shewe let bee
good speech, fyne players with Apparill comelye.

(11)

Of the Drapers, you wealthy Companye,
the Creation of the worlde, Adam and Eve,
Accordinge to your wealth, set out wealthilye,
And howe Cayne his brother Abell his life did bereave.

(12)

The good symple water-leaders and drawers of deey,
see that your Arke in all poyntes be prepared;
of Noy and his Children the wholl storye,
and of the universall floude, by you shalbe played.

(13)

The Sacriffice that faithfull Abraham of his sonne should make,
you barbers and waxe-Chaundlers of Aunciente tyme,

64] h *in the margin:* 1 Worsh[ll] tanners. 71] h *in the margin:* Drapers 2. *With this stanza* B *sets in.* after 74] h *in the margin:* Waterleaders, drawers in Dee, 3. 79] h *in the margin:* barbors, Waxchaundlers. of] to h.

in the fourth pageante with paines you doe take,
in decente sorte set out—the storie is ffine—
the offeringe of Melchesedecke of breade and wine, 83
and the *pre*sentac*i*on therof set in your playe,
suffer you not in any poynte the story to decaye. 85

(14)

Cappers and lynnen drapers, see that you fourth bringe 86
In well-decked order that worthy storie
of Balaam and his Asse, and of balacke, the kinge;
make the Asse to speake, and sett yt out liuelye. 89

(15)

of Octavion the Emperour that coulde not well Alowe 90
the prophesye of Auncient Sibell, the sage,
you wrightes and sklaters, with good players in showe,
lustlye bringe fourth your well-decked carriage;
the beirth of Christe shall all see in that stage. 94
yf the scriptures a-warrant not of the mydwyfes reporte,
the Authour telleth his Authour, then take it in sporte! 96

(16)

The Appearinge Angell and starr upon Christes beirth 97
to Sheapeardes poore, of base and lowe degree,
you painters and glasiors, decke out with all meirth,
and see that "Gloria in excelsis" be songe merelye.
fewe wordes in that pageante makes meirth truely, 101
for all that the Authour had to stande uppon,
was "glorye to god one heigh" and "peace one Earth to man." 103

(17)

And you worthy marchantes, vintners, that nowe haue plenty of wine, 104
Amplifye the storie of those wise kinges three,
that through herodes lande and realme by the starr that did shine,
sought the sight of the saviour that then borne should bee. 107

81 with] *with* the B. doe] did B. 84 *pre*sentae*i*on] preservation h. 85 decaye] take awaye h. 86] Cappers, Linendrapers 5 h *in the margin.* 90] wrights, slaters h *in the margin.* 97] h *in the margin:* painters, glassiers 7. The Appearing] ppearinge B. 101 makes] make B. 102 Authour] Alter h. 103 one heigh] aboue h. 104] h *in the margin:* merchants, vintners 8.

(18)

And you worshippfull mercers, though costely and fyne
yee Tryme up your Cariage as Custom ever was,
yet in A stable was he borne, that mighty kinge devyne,
poorely in A stable betwixte an oxe and an asse.
You gouldsmythes and Masons, make comely shewe,
at the retorne of those kinges howe herode did rage,
and howe he slewe the small tender male babes being under two yeares of Age.

(19)

You Smythes, honest men and of honest arte,
howe Christe among the docters in the Temple did dispute,
To set out in playe comely yt shalbe your parte,
get mynstrilles to that shewe, pipe, tabarte and flute.

(20)

And next to this, you bowchers of this Citie,
the storie of Sathan that christe woulde needes tempte,
set out as Accostomablie vsed haue yee,
the devill in his fethers, all ragger and rente.

(21)

The death of Lazarus and his riseinge again,
you, of glovers the wholl occupation,
in pagente with players orderly let yt not be paine,
ffinely to advance after the beste fashion.

(22)

The Storye howe that to Ierusalem our saviour toke the waye,
you Corvisors, that in Nomber full many bee,
with your Ierusalem-Carriage shall set out in playe,
A commendable, true storye and worthy memorye.

108] h *in the margin:* mor^{ll} (*for* wor^{ll}) Mercers 9. worshippfull] worthie B. 111 stable] stall B. 112] h *in the margin:* goldsmyths 10. 112] make comely shewe *is probably to be inverted:* comely shewe mase. 113] howe herode did rage at the retorne of those kinges B h. 114 B h *begin with* being *a new line,* B *adds* a most blasfimus thinge *in another ink.* 115] h *in the margin:* Smiths 11. men] men yea B. 118 flute] *crossed out and altered into* harpe *in* B. 119] h *in the margin:* Buchers 12. 121 vsed] *om.* h. 123] h *in the margin:* Glovers 13. 127] Corvisors 14 h *in the margin* 128 full] *om.* h. 130 true] *after* storye B.

(23)

And howe Christe, our saviour, at his last supe*r* 131
gaue his bodye and his bloude for redemption of us all,
you bakers, see that the same wordes you utter,
as Christ hym selfe spake them, to be A memoriall
of that death and passion which in play ensue after shall. 135
the worst of those stories doe not fall to your parte;
therefore, caste good looves Abroade *with* A Cheerfull harte. 137

(24)

You ffletchers, bowyers, Cowpers, stringers, and Iremongers, 138
see soberly ye make of Christes dolefull death,
his scourginge, his whippinge, his bloudeshett and passion
and all the paines he suffred till the last of his breath.
lordinges, in this storye consisteth our cheffe ffayth, 142
the ignorans wherein hath vs so manye yeres blinded;
as though now all see the path plaine, yet the moste parte
cannot finde it. 144

(25)

As our beleeffe is that Christe after his passion 145
descended into hell, but what he did in that place,
though our Authour sett after his opinion,
yet creditt you the best learned—those doth he not disgrace,
we wishe that of all sortes the beste you ymbrace— 149
you Cookes, with your Carriage see that you do well
in pagente sett out the harrowinge of hell. 151

(26)

The Skynners before you, after shall playe 152
the storye of the resurrection,
howe Christe from death rose the thirde daye,
not altered in many poyntes from the olde fashion. 155

(27)

The saddlers and ffusterers shoulde in their pagent declare 156
the Appearances of Christe, his travayle to Emaus,

131] h *in the margin:* Bakers 15. 132 his] *om.* B. 133 that] that with h. 135 ensue] after ensue B. 137 god] gode*s* B. 138] h *in the margin:* ffleshers, bowyers, coopers, stringers, Ironmongers 16. Iremongers] Iremongers altogether B. 142 lordinges] lordinge h. consisteth] consisted B. 143—145] *om.* h. 145] h *in the margin:* Cookes 17. 148 he] *before* doth B. 152] h *in the margin:* 18 Skinners. 156] h *in the margin:* Sadlers 19 ffusterers. shoulde] *and* frysers shoulde B.

his often speach to the women and to his disciples deere,
To make his risinge againe to all the worlde notorious. 159

(28)

Then see that you Telers, with Cariage decente 160
the storye of the Assention formablye doe frame,
wherbye that glorious body in Cloudes most orient
is taken up to the heavens with *per*petuall fame. 163

(29)

This of the olde and newe testament to ende all the storye, 164
which our author meaneth at this tyme to haue in pleaye,
you ffishemongers, to the peagent of the holy ghoste well see,
that in good order yt be donne, as hath been allwaye.
And after those ended, yet doth not the storie staye, 168
but by *pro*phetes sheweth fourth howe Antichrist shoulde rise,
w*hi*ch you shermen, sett out in moste Comely wise. 170

(30)

And then you diers and hewsters, Antechrist bringe out, 171
ffirst with his docter that godly maye Expounde,
who be Antechristes the worlde aboute,
and Enocke and Hely, persons walkinge one grounde,
in pa*r*tes set you well out, the wicked to confounde, 175
which beinge understanded Christes worde for to bee,
Confoundeth all Antechrist*es* and sectes of th*at* degree. 177

(31)

The Coming of Christ to geue Eternall Iudgement, 178
you weavers, last of all, your parte is for to playe;
Domesday we call yt, when the Omnipotente
Shall make Ende of this worlde by sentence, I saye.
one his righte hande to stande god grante us that daye, 182
and to haue that sweete worde in melodye:
"Come hether, come hether, venite benedicti!" 184

158 to] *om.* B. 160] h *in the margin:* Taylours 20. 161 formablye doe] formerly to B. 162 orient] ardent B. 164] h *in the margin:* ffishmongers 21. 165 authour] aulter h. 166 *first* the] that B. ghoste] crose B. *after* 167] h *in the margin:* shermen 22. 168 yet] yt h. 169 *pro*phetes] *pro*phett h. 170 sett] see sett B. 171] h *in the margin:* diers and hewsters 23. 175 you] *om.* B. well] *before* set B. 177 Anteehrist*es*] Antechriste h. sectes] sextes h. 178 h *in the margin:* wauers 24. 179 for] *om.* B.

(32)

To which rest of wayes and selestiall habitation 185
grante us free passage, that all together wee,
Accompained with Angells and Endlesse delectation,
maye Continually lavde god *and* prayse that King of glorye! 188

(33)

The some of this Storye, Lord*es and* ladies all, 189
I haue breiflie repeated *and* how they must be played;
of one thing warne you now I shall:
that not possible it is those matters to be contryued 192
in such sort and conyng and by such players of price,
as at these dayes good p*re*serve *and* ffyne wittes cold deuise.] 194

The First Pageant of the Fall of Lucifer.

The Tanners.

Deus pater. (1)

Ego sum Alpha et ω,
primus et nobilissimus;
It is my Will, yt sholde be soe,
yt is, it was, yt shall be thus: 4

(2)

I am greate god gracious w*hi*ch never had beginninge. 5
The wholle foode of parente is set in my essencion;
I am the tryall of the trynitie that neuer shall be twynninge;
Peareles Patron Imperiall and Patris Sapentia. 8
My beames be all beatytude; all blisse is in my buyldinge;
All myrthe is in my Mansuetude Cum Dei Potentia.
Bothe Visible and eke Invisible, all is my Weldinge;
as god greatest and glorious, all lyeth in mea licentia. 12

189—195] *om.* h *adding simply:* Amen, finis deo gracias, *per* me, georgium Bellin 1600.

Fall] Fa . . . H. *heading*] The tanners playe being the ff . . . of the wholle booke. Pagina prima de Celi Angelor*um* et Inferni specium creatione B h (being the ff . . .] 1600 h, creatione] creacion pagina h) W *has nothing but:* The Tan . . . beinge the . . . 2 nobilissimus] novissim*us* B, *om.* W *as its page is injured.* 3 sholde be] shalbe B. 4 is *and* was] *inverted in* H. 5 greate god gracious] God greate and glorious H. w*hi*ch never had] without H. 6 wholle] holy H B. parente] Parentes H B. essencion] licentia H, *the rhyme seems to require* essentia. 7 twynninge] turninge B. 10 is in my] lyeth in B W h. 11 eke] *om.* W h. all is my Weldinge] *om.* W h. 12 lyeth] is B W h. licentia] *om.* H, licencell W, licentill h.

(3)

For all the mighte of the maiestye is magnified in me,
Prince principall proved in my perpetuall prudens.
I was never but one and ever one in three,
set in substantiall sothenes within Cælestiall sapience.
These three tryalls in a Trone and true Trynitie
Be grounded in my godhead, exalted by my exellence;
the mighte of my making is marked all in me,
dissolved under a Dyademe by my divyne experyence.

(4)

(In principio creavit deus Cœlum, *Genes.* i.)

Now sithe I am thus solemne and set in my solation,
a biglie blisse here will I builde, a heaven without ending,
and cast a Comlye compasse by my comely creation:
neene orders of Angells be ever to one Attending.
Doe your endeavour and doubte ye not under my domynacion
to sitt in Celestyall safetye, all solace to *your* sending,
for all the lyking in this Lordshipp be loue to my lawdation;
throughe the might of my most Maiestye *your* mirth shall ever be mending.

Lucifer. (5)

Lord, throughe thy grace and mighte thou hast vs wrought:
nyne orders of Angelles here as you may see:
Cherubyn and Seraphyn throughe your thoughte,
Trones and Domynacions in blisse to bee,

(6)

With principatus, that order brighte,
and potestates in blissefull heighte;
also virtutes through thy great mighte,
Angeli, also Archangeli.

13 mighte] mærth B h. 14 prudens] *provydence* W h. 16 in] in my W. 17 These] the W h. true] *om.* H. 19 of my] of all my H. me] one H, n . . . W. all] *om.* W h. 20 dissolved] Dissolvemus W. *Latin passage*] *in* H *in the margin, om.* B W h. 21 in] *om.* H. solation] solotacion W h. 22 biglie] lightlie B. 24 neene] ten H. to one] at onste W h, at one B. Attending] defending B h, Def . . . W. 25 endeavour] deuour B. domynacon] domyn . . . W *as the page is injured.* 26] *om.* W *for the above reason. of line* 27] W *has only* . . . hippe *and* . . . acion. loue] laude H. *of line* 28] W *has only* m . . . my moste magistie *and* . . . Ever be mendinge. throughe] throught B. the] *om.* B h. Lucifer] . . . ciffer W. 29 Lord] *om.* W. grace and] *om.* B W h. vs] s me H, so h. 30 nyne] X H. of Angelles] *om.* B W h. as you may see] that we may see B W h. 31 your thoughte] thie thoughte B, thy grace thought h, thy grace W. 32 and] *om.* H. to] for to H. 34 heighte] lighte B W h, *the rhyme requires the form* hye. 35 thy] your H.

(7)

nyne orders here be witterlye,
that you have made here full brighte;
In thie blisse full righte they be,
And I the principall lord here in thie sight.

Deus. (8)

Here haue I wrought with heavenlye might
of angels nine orders of greate bewtye,
eche one with other, as it is righte,
to walk about the Trynitie.

(9)

Now, Lucifer and lightburne, lookes lowley you be attendinge!
the blessinge of my benignitie I geue to my first operacion:
for crafte ne for cunninge cast never comprehendinge,
exalte you not to exellency in no heighe exaltation.
loke that you tende righte wislye, for hense I wilbe wendinge.
The worlde that is both voyde and vayne, I forme in this formation,
with a dungeon of darkenes that never shall have endinge.
These workes now be done by my devyne formation.

(10)

this work is nowe well I-wrought
that is so cleane and cleare.
as I you made of noughte,
my blessing I geue you here.

Angeli. (11)

Wee thanke the lorde, full soverayntlie
that us hath formed so cleane and cleare,

37 nyne] X H. witterlye] full witterlye H. 38 you] thou W h. brighte] right B W h. 39 righte] bright B W h. They] youe H. 40 principall lord] Xth H. thie] your H. Deus] God W. 41 I] I you B W h. 42 nine] X H. bewtye] beinge B. 43 other] others B h. 44 about] aboue B. about with H. 45 lookes] looke B W h. lowley] louelie H. attendinge] *om.* W. h. 46 benignitie] begininge B W h. 47 ne] nor B W h. cast] craft B. comprehendinge] comprehension W h. 48 exellency] excellent B h. in no] . . . to W, into h. *line* 49] *om.* H B. loke] . . . oke W. for] . . . er W. 50 vayne] vayle H. I] *om.* W. this] the W h. 51 with] . . . th W. that] which B h, . . . the W. 52 These workes now be done] this work is well done B h, . . . orcke is well donne W, *but put before* that *and added to the next line.* 52 by my] *om.* W. 53 this] these H. is nowe] *om.* H. I-wrought] wrought W h. 54 is so] are thus H. 55 as I you] *om.* W. 56 my blessing] *om.* W. *of line* 57] W *has only* soveraignlye. *of line* 58] W *has only* cleane and cleare.

Ever in this blisse to abyde, thee bye,
graunt us thy grace Aye to bide here.

ARCHANGELI. (12)

Here for to bide God graunt us grace,
to please this prince *w*ithoutten peere;
hym for to thanke *w*ith somp solace,
A songe now let us singe in feare.

(Tunc cantabunt.)

DEUS. (13)

Now sithe I haue formed you so fayre
and exalted yow so exellent,
and here I sett you next my Chayre,
my loue to you is so fervent,
Looke, ye fall not in no dispayre,
touche not my trone by non assent.
All yo*ur* bewty I shall apayre,
and pride fall ought in yo*ur* Intent.

LUCIFER. (14)

Nay, Lorde, that will not wee in dede,
for nothing trespas unto thee;
thy great godhead ay will we dreade
and never exalte ourselves so hye.
Thou hast marked us *w*ith great myrth *and* mayne,
in thy blisse evermore to bide and be,
In lasting life our life to leade;
and bearer of light thou hast made me.

LIGHTBORNE. (15)

And I am marked of that same mowld,
loving be to our Creator,
that us hath made gaier then gould,
under his Diademe aye to endure.

59 Ever] And H W. abyde] byde h. *of line* 59] W *has only* by. 60 Aye] ever h. bide] abyde H. *of line* 60] W *has only* byde heare. 61 bide] abyde H. 62 to] and H. peere] *om.* W. 64 in feare] here h. *Stage-direction*] *om.* h. Then a songe B, a songe W, *both in the margin*, W h *adding:* dignus Dei, B dignus es domine. Deus] God W. 67 sett] see H B. 73 not wee] *inverted in* B W h. dede] deeds H. 75 ay will we] we will Aye B, we will Ever W, we ever h. 76 selves] selfe H. 77 us] *before* marked W h. myrth] mighte W h, *the rhyme requires a* meede? 78 bide] abyde H. 81 that] the H. 84 aye] ever B W h.

DEUS. (16)

I haue forbyd that yow ne sholde,
but kepe yow well in this stature,
the same Covenant, I charge yow, hold,
In payne of heaven ever forfeyture.

(17)

For I will wend and take my trace,
and se this blisse in every towre.
Eche one of you kepe well his place,
And, Lucifer, I make the Governour.
Now I charge the ground, of grace,
that it be set in my order.
behold the beames of my bright face,
Which ever was and shall endure!

(18)

This is yo*ur* health in every case
for to behold yo*ur* Creator;
was never non like me under lace,
ne never shalbe as my figure.
Here will I bide now in this place,
for to be Angels Comfortour;
to be revisible in short space,
yt is my will in this same hower.

(Tunc cantabunt et recedet Deus.)

LUCIFER. (19)

Ah! ah! that I am wonderous bright,
among yow all shyning full cleare!
of all heaven I beare the light
thoughe God himself, and he were here.

(20)

All in this trone if that I were,
then sholde I be as wise as he.
what say yow, Angells all that be here?
some Comforte sone now let me see.

85 ne] neuer W h. 86 this] that B W h. 88 ever] yo*ur* B W h. 93 charge] charge here H. 94 it] they H. in] with B W h. 95 face] *om.* W *as the page is damaged.* 98 for] *om.* B W h. Creator] Creature W. 99 under lace] under under lace H. so full of grace B W h. 100 ne] nor B h. be] *om.* B W h. 101 bide] abyde H. Here will I] *om.* W *for the above reason.* 102 for] *om.* B W. to be] *om.* W. 103 to be] *om.* W. 104 yt is] *om.* W. *Stage-direction*] *om.* B W h. 106 full] so H. 112 sone] send B.

VIRTUTES. (21)

We will not assent unto your pryde, 113
ne in our hartes take such a thought,
but that our Lord shall be our guyde
and kepe to us that he hath wrought. 116

CHERUBYN. (22)

Our Lord comanded all that be here 117
to kepe his hestes, both more and lesse;
therfore I warne the, Lucifere,
this pride will turne to great distresse. 120

LUCIFERE. (23)

Distresse! I commaunde yow for to cease 121
and se the bewtye that I beare;
all heaven shynes throughe my brightnes,
for god him selfe shynes not so cleare. 124

DOMINATIONS. (24)

of all Angells yow beare the pryce, 125
and most bewtye is yow befall.
my counsell is that yow be wise,
that yow bringe not yo*ur* selfe in thrall. 128

PRINCIPATUS. (25)

And if that yow in thrall yow bringe, 129
then shall yow have a wicked fall,
and also all yo*ur* ofspringe
away withe yow they shall all. 132

CERAPHINE. (26)

Our brethrens counsell is good to heare, 133
to yow I say, Lucifer and Lightburne;
Wherfore beware yow of this Chayre,
lest that yow have a fowle spurne. 136

113 assent] sent H. 114 ne] nor W h. 116 to us] *after* he W h. 118 his hestes] ther seate*s* B W h. 120 this] thie B. 121 for] all H. 128 selfe] selves W h. 129 And] *om.* W h. 130 then] . . . en W *as the page is injured.* 131 and] *om.* W *for the same reason.* all] *om.* W h. 132 away] . . . ye W *for the above reason.* Ceraphine] Cherabyn W, Cherub: H, Cherubyn h. 133 good to heare] go . . . W *for the above reason.* 134 Lightburne] lightbo . . . W. 135 this] that H.

LIGHTBOURNE. (27)

In faithe, brother, yet yow shall
sit in this trone, bothe cleane and cleare,
that yow may be as wise w*i*thall
as god him self, if he were here.

(28)

therefore ye shalbe sett here,
That all heaven may yow behold.
the brightnes of yo*ur* body cleare
is brighter then god a thowsand fould.

THRONES. (29)

Alas! that bewty will yow spill,
if yow kepe yt all in yo*ur* thoughte;
then will pryde have all his will
and bring yo*ur* brightnes all to naught.

(30)

Let yt passe out of yo*ur* thoughte,
and cast away all wicked pryde,
and kepe yo*ur* brightnes that to you is wrought,
and let our Lord be all yo*ur* guide.

POTESTATES. (31)

Alas! that pride is the wall of lewtye,
that turnes yo*ur* thought to great offence;
the brightnes of yo*ur* fayer bodye
will make yow sone for to goe hence.

LUCIFER. (32)

Behould, Seigniours, on every syde,
and unto me cast yo*ur* eyne:
I charge yow, Angels, in this tyde,
behold and se what I doe meane.
Above great God I will me guyde,
and set my self here, as I wene:

137 yet] but yet H. 138 bothe] that is W. aute? h. 139 may] mighte W. 141] *om.* H. *After* 144] H *has space left for one line.* Thrones] Angeli H. 147 all his] all in his H. 149 thoughte] thoughtes B. 151 that] *om.* B W h. heading] *om.* H. 153—157] *om.* B. 153 lewtye] bewtye W h. 155 the] the great H. fayer] *om.* H. bodye] bodyes h. 156 sone for] *om.* W h heading] *om.* B. 157 Behould] Goe hence behold B W h. 158 eyne] deme (dene?) B. 159 tyde] syde h. 160 se] see nowe W h. doe] *om.* B W h.

I am pereles and prince of pryde,
for God him self shynes not so sheene.
(33)
Here will I sit now in this stid,
to exalt my selfe in this same sea;
behold my body, both hande*s* and head!
the might of god is marked in me.
All Angelles turne to me, I redd,
and to yo*ur* Soveraigne knele on yo*ur* knee!
I am yo*ur* Comfort, both Lord and head,
the myrth and might of the maiesty.
LIGHTBURNE. (34)
And I ame next of the same degree,
repleat all by experience;
me think if I might sit by the,
all heaven shold doe me reverence.
All orders are assent to the and me;
thou hast us turned by Eloquence;
and here were now the Trynitie,
we sholde him pass by our fulgence.
DOMINATIONES. (35)
Alas! Why make yow this great offence?
bothe Lucifer and Lightburne, to yow I say:
our Soveraigne Lorde will have yow hence,
and he fynd yow in this Aray.
Goe to yo*ur* Seates and wende hence!
yow have begun a parlous playe.
yow shall well wyt the Subsequence,
this Daunce will turne to teene and traye.
LUCIFER. (36)
I redd yow all, doe me reverence,
that am repleat with heavenly grace.
thoughe God come here, I will not hence,
but sit right here before his face.
(Et sedet.)

166 sea] *om.* W *as the page is damaged.* 167 both] *om.* B W h. head] h . . . W *for the above reason.* 168 in me] *om.* W. 170 knele on yo*ur* knee] kne . . . W *for the above reason.* 172 and] and the H. 174 all by] by all B W h. 175 me] ne H. might] should B. by the] hym by W h. 176 me] vs B W h. 178 us] them B W h. 188 turne] turne yow H. 191 here] *om.* B W h. *Stage-direction*] *in* H *in the margin, om.* W B h, *the two latter reading:* Gloria tibi Trinitas (B *in its margin*).

DEUS. (37)

Say, what Aray doe yow make here?
who is yo*ur* prince and principall?

(Tunc quatiunt et tremescunt.)

I made thee Angell and Lucifer,
and here thou would be lord over all!
Therfore I charge this Order cleare,
fast from this place loke that ye fall;
full sone I shall doe change yo*ur* cheare,
for yo*ur* foule pryde to hell yow shall.

(38)

Lucifer, who set thee here, when I was goe?
what haue I offended vnto thee?
I made thee my frende, thou arte my foe!
whie hast thou trespassed thus to me?
Aboue all Angels there were no mo
that sate so nighe the maiestye.
I charge yow fall tyll I byd: 'Noe!'
to the pitt of hell, evermore to be!

(Tunc cadent Lucifer et Light*burne.*)

PRIMUS DEMON. (39)

(Angelos qui non servaverint suam Originem, sed reliquerant suum Domicilium ad Iuditium magni illius diei vincentis eterni.)

Alas! that ever we were wrought!
that we shold come into this place!
we were in Ioy, now we be nought.
alas! we have forfeyted our Grace.

SECUNDUS DEMON.

(sub Caligine servavit. Iudæ Cap. i., Esai 14. Nabuchodonozor sub figura Luciferi.)

And even hither thou hast us brought,
into a dungeon to take our trace.

194 who] where H. *Stage-direction*] *om.* B W h. 195 made] make H. thee] thee an H. and] *om.* H. 199 doe] *om.* H. 202] why hast thou trespast unto mee H. 203 I made] . . . ade W *as the page is injured.* 204] what have I trespased unto thee H. whie] *om.* W *for the above reason.* were] was H. 205 Aboue] *om.* W *for the same reason.* 206 that sate] *om.* W *as above.* 207 I charge yow] . . . ou W *as above.* fall] all falle W, to fall B h. 208 to the pitt] into the deepe B, Into the deepe pitt h, . . . epe pitte W. evermore] for euer B. Ever W h. *Stage-direction*] Now lucifer and lightborne fall B h, Nowe Lucifier and lig . . . W. *Latin*] *om.* B W h, *in* H *in the margin.* *Latin*] *om.* B W h, *in the margin in* H. 214 a] the W, *om.* h.

all this sorrow thou hast vs sought,
the Devill may speede thy stinking face!

Primus Demon. (40)

My face, false fayture, for thy fare!
thou hast us brought to teene and tray.
I comber, I canker, I kindle in care,
I sinke in sorrow; what shall I saye?

Secundus Demon. (41)

Thou hast us brought this wicked way,
thorough thy might all and thy pryde,
Out of blise that lasteth aye,
In sorrow evermore for to abyde.

Primus Demon. (42)

Thy wytt it was as well as myne,
of that pride that we did showe,
and now lyethe here in hell pyne,
till the day of Dome that beames shall blowe.

Secundus Demon. (43)

Then shall we never care for woe,
but lye here lyke 2 feendes blacke;
alas! that we did forfayt soe
the Lordes Love, that did us make.

Primus Demon. (44)

And therefore I shall for his sake
showe mankind great Envie;
as sone as ever he can him make,
I shall send him for to destroye.

(45)

Some of my order shall he be,
to make mankinde to doe amisse;
Ruffian, my frend fayre and free,
Loke that thou kepe mankinde from bliss!

215 vs] yt H. 219 canker] congere B h, counger W. Demon] *om.* H. 222 all] *om.* B W h. 223 blise] ioy H. aye] ever W. 224 for] *om.* W h. Demon] *om.* H. 227 lyethe] lyne B, bene W h. pyne] fier W h. 228 that] tell W. *heading*] *om.* H. 229 care] wante W. 230 feendes] femdes H. 231 that] that euer B W h. forfayt] forgett B W h. 232 the] that B. Love] loue to loose B W h. make] forsake H. *heading*] *om.* H. 235 make] m . . . W *as the page is damaged.* 236 for] *om.* B W h. 237 Some] one B h. Some of my] *om.* W *as above.* 238 to make] . . . the W *as above.* 239 Ruffian] Ruffin B h. . . . yne W *for the above reason.* 240 Loke] . . . e W *as above.*

(46)

That I and my fellowes fell downe for aye,
he will ordayne mankind againe
in bliss to be with great Aray,
and we evermore in hell payne.

Secundus Demon. (47)

Out! Harrow! where is our might,
that wee were wont for to show,
and in heaven bare so great light,
and now wee beene in hell full lowe!

Primus demon. (48)

Out! alas! for wo and wickednes!
I am so fast bound in this cheare,
and never away hence shall passe,
but lye in hell all still here!

Deus. (49)

Ah! wicked pryde aye work thee wo!
my myrth hast thou made amisse.
I may well suffer: my will is not soe
that they shold part thus from my bliss.
Ah! pryde, whi hast thou not burst in 2?
Why did they that? why did they this?
Behold, my Angels: pride is your foe,
all sorrow shall shew wherever it is.

(50)

And thoughe they have broken my Commaundment,
me ruethe yt sore full soveraynelye;
never the less, I will have myne Intent:
what I first thought, yet so will I.
I and 2 parsons are at one assent,
a solemne matter for to trye.
A full fayre Image wee have I-ment,
that this same stydd shall multeply.

242 mankind] manking B. 243 with] in W h. 244 payne] pyne H. *heading*] *om.* H. 246 wee] *om.* H. 247 bare] beare B. 248 wee beene] lye H. 250 I] that B, that I W. 252 all still] alwaye B W h. Deus] God W. 253 Aye] a wooe W h, aye woe B. work] worth?? 254 hast thou] thou hast B W h. 257 whi hast thou not] when might thou H. 258 that] so H. 260 wherever] where so euer B W h. 262 soveraynelye] sufferently B h. 264 what] that B W h. 265 are] be B W h. 267 wee] now H. 268 this] the B W h. stydd] seede W.

(51)

In my Blessing here I begin,
the first thing that shall be to my pay:
lightenes, darkenes, I byd yow twyn,
the darke to the night, the light to the day.
(Et dixit Deus fiat lux et facta est Genes i.)
Kepe yo*ur* course for more or myn,
and suffer not—to yow I say—
but save yo*ur* self, both out and In!
that is my will, and will alway.

(52)

As I have made All thinges of nought,
after my will and my wishing,
my first day now have I wrought,
I geve yt fullie my blessing.

Finis primæ paginæ.

Pagina Secunda de Creatione mundi et Adami et Evæ, De eoru*m*q*ue* tentatione. Drapers.

Deus. (1)

I God, most in maiestye,
in whom beginning none may be,
endles alsoe, most of postye,
I am and haue bene ever. (Genesis primo.)
Now heaven and earth is made through me,
the earthe is voyde onely I see,
therefore light, for more lee,
through my crafte I will kever.

270 thing] *om.* W h. 271 lightenes] lightnes and W h. *Latin quotation*] *om.* B W h. 273 Kepe] . . . e W *as the page is damaged.* yo*ur* course] yow this course H. or] a H. 274 and] *om.* W *for the above reason.* 275 but save] . . . e W *as above.* 277 All thinges] you all B W h. 278 after my will and my] at my owne B W h. 279 now] here B W h. 280 fullie] here B W h. primæ paginæ] *om.* B. Deo gracias h W, *the latter adding* per me Georgi Bellin 1592 Come lorde Iesus Come quicklye. *Superscription*] The Drapers playe. Incipit pagina secunda qualiter deus creavit mondom, dicat Iesus: B W h. (creavit] docuett? W h. dicat Iesus] *om.* h). Deus] God W, *followed by:* Minstrels play *in* B, *in which all half-stanzas down to* 171 *are numbered.*

1] *superscribed:* Ego sum alpha et O, primus et novissimus B w h. (O] omega B). 3 alsoe] as H. Genesis primo] *in* H *in the margin, om.* B W h. 8 crafte] mighte B W h. kever] be ever B, liver W h.

(2)

At my bydding now made be light!
light is good, I see in sighte;
twynned shalbe throughe my mighte
the lighte from Thesternes.

Light daye, I will, be called aye,
and thesternes night, as I say;
thus morrow and even the first day
is made full and expresse.

(dies 1.)

(3)

Now will I make the fyrmament
in myddes the waters to be lent,
for to be a divident
to twyne the waters aye;

Above the welkin, benethe also,
and heaven yt shall be called oo,
thus commen is even and morrow also
of the seacond daye.

(dies 2.)

(4)

Now will I waters, everichone,
that vnder heaven be great won,
that they gather into one,
and drynes sone him showe.

That drynes earth men shall call,
the gathering of the waters all,
Seas to name have the shall,
thereby men shall them knowe.

(5)

I will on earth *that* hearbes springe,
each one, in kinde seede gevinge,
trees dyvers fruytes forth bringe,
after there kinde, eache one,

9 now] *om.* B W h. 12 Thesternes] the sternes W h, the sterees B. 14 the sternes] the stares B. dies 1] *in the margin in* H, *om.* B W h. 18 the] of the W. 22 oo] thoo B W h. 23 even and morrow] morne and even B W h. dies 2] *in* H *in the margin, om.* B W h. 27 gather] together H. 28 him] them B W. 29 That] the B W. 31 name] man B W. have] shewe h. 32 them] *om.* H. 36 after] . . . fter W *as the page is damaged.*

The seede of which for aye shall be
within the fruyte of each tree.
thus morrow and even of dayes three
is bothe comen and gone.

(dies 3.)

(6)

Now will I make through my might
lightninge in the welken brighte,
to twyn the day from the nighte
and lighten the earthe with lee.

Greate lightes I will make twoo :
the sonne and eke the mone also,
the sonne for daye to serve for oo,
the mone for nighte to be.

(7)

I will make on the fyrmament
Starres also, throughe myne intent,
the earth to lighten there they be lente ;
and knowne may be there bye

Cowrses of planetts, nothing amisse ;
now se I this worke good, I wisse ;
thus morrow and even both made is
the fourthe daye fully.

(8)

Now will I in waters fishe forth bringe,
fowles in the firmament flyinge,
great whalles in the sea swymminge,
all make I with a thoughte.

Beastes, fowles, stone and tree,
thes workes are good, well I see,
therfore to blesse all lykes me
these workes that I have wroughte.

37 The] *om.* W *for the above reason.* for] *om.* B W h. 38 within] *om.* W *for the same reason.* 39 thus] *om.* W, *as the page is injured.* morrow] morne B W h. dies 3] *in* H *in the margin, om.* B W h. 41 might] *om.* W *for the same reason.* 45 lightes] lightes also H. make] *om.* B W h. 47 oo] aye h. 49 *and* 50] *inverted in* B W h. 51 lente] sent H. 55 morrow] morninge B W h. even] Eveninge h. 57 waters] watter B W. 59 sea] seas h. 61 stone] frute stonne B W h. 62 thes] the H. well] and well h. 63 all] all well B W h. 64 these workes] this worcke B W h.

(9)

All Beastes, I byd yow multeply 65
in earth, in water, by and bye,
and, fowles, in ayre for to flye,
the earth to fulfill. 68

Thus morrow *and* even through my might
of the fifte daye and the night
is made and ended well arighte,
all at myne owne will. 72

(10)

Now will I on earth forth bringe anone 73
all kindes of beastes, everichon,
that creepen, flye, or els gone,
each one, in his kinde. 76

Now this is done at my biddinge:
beastes going, flyinge and creeping,
and all my workes at my lyking
fully now I finde. 80

(Tunc recedet de illo loco ad loc*um*, vbi creavit Adamu*m* et faciet signu*m*, quasi faceret ipsum.)

(11)

Now heaven *and* earth is made expresse, 81
make we man to our lyckenes:
fishe, foule, beast*es*, more and lesse,
to maister he shall have might. 84

(faciamus homine*m* ad nostram similitudinem, Genes. 1°.)

To our shape now make I thee,
man and woman I will ther be,
growe and multeply shall ye
and fulfill earth in height. 88

67 in] in the B W h. for] *om.* B W h. 69 morrow] morne B W h. 70 and the] and H. 71 arighte] and righte W. 73 forth bringe] bringe fourth B W h. anon] a man B. 74 kindnes of] helplye B W h. 75 or] *and* B. els] *om.* B W h. 77 this is] is this h. this] *om.* H. at] all H. 79 workes] worcke B W h. *Instead of the Latin*] Then God goinge from the place wher he was, Comethe to the place wher he Createth adam B W h. (adam] man B, adam sayinge h). *Before* 81] *as heading:* God W. 81 expresse] ex . . W *as the page is injured.* 83 fishe] . . . she W *for the above reason.* beastes] both H, *om.* W h. 84 to] . . o W *for the above reason.* *The biblical quotation*] *in* H *in the margin, om.* B W h. 88 earth] the Earth B W h. in] *with* W.

(12)

To helpe thee, thou shalt haue here
hearbes, trees, sede, fruite in feare,
all shalbe put in thy power
and beastes eke also:

All that in earth be sterring,
fowles in the ayer flying,
and all that ghoste hath *and* lyking,
to sustayne yow from woe.

(13)

Now this is done, I see aright,
and all thinges made through my might,
the sixte daye here, in my sight,
is made all of the beste. (Dies 6.)
Heaven and earth is wrought with wyn,
and all that needes to be therin;
to morrow, *the* seventh day, I will blyn,
and of worke take my reste.

(14)

But now this man that I have made,
with ghoste of life I will him glade:
ryse vp, Adame, rise vp rade,
a man full of soule and life!

(Et spiritum vitæ efflavit in faciem eius. factus est Adam in animam viventem, Genes. 2.)

And come with me to Paradise,
a place of daynty and delice;
but it is good that thou be wise:
bring not thy selfe in strife!

90 sede fruite] *inverted in* B W h. put] *om.* H. 93 sterring] livinge B W h. 94 ayer] height H. 95 *first* and] *om.* H. 97 this is] is this h. aright] right B. 100 all] all here h. dies 6] *in* H *in the margin: om.* B W h. 101 with wyn] within H, all with wyne B W h (*in* W *as a separate line*). 103 blyn] solempne W h. 105 now] *om.* B h. 106 *after* glade] *as stage-direction:* Heare adam rising B (heare] *om.* B) h W, *the latter continuing:* and god saith, God: 107 rade] rise W h. 108 a] *om.* H. *Latin*] *om.* W h, *in* H *in the margin.* 112 *after* strife] *as stage-direction:* Then the Creator bringeth adam in to paradice before the tree of knowledge, and saith B W h (and] *om.* W B), h *continuing:* as foloweth; *after the stage-direction as heading:* God W, Deus B. B w h *have in their margins here:* minstrels play *resp. the two latter MSS.:* Mynstrilles playinge.

(15)

Here, Adam, I geve thee this place,
thee to comforte and solace;
kepe to yt, while thou yt hase,
then doe, as I thee saye.
(Tunc Creator adducet evm in Paradisum ante lignum.)
of all the trees that be here in
thou shalt eate and nothing synne,
but of this tree for wayle or wynne
thou eate not by no waye.

(16)

What tyme thou eats of this tree,
death thee behoves, leeve thou me,
therfore this fruite, I will, thou flee,
and be thou not so boulde.
Beastes and fowles that thou may see
to thee obedyent aye shall be;
what name they be geven by thee,
that name the shall hould.
(Tunc Creator capiens manum Adami et faciet ipsum Iacere et capiet costam.)

(17)

Hit is not good man onely to be;
helpe to him now make wee;
but excite sleepe behoveth me
anone in this man here. (Dormit.)
On sleape thou art now, well I see,
therfore a bone I take of thee,
and fleshe also with hart free,
to make thee a feere.

114 thee] . . . ee W *as the page is damaged.* 115 kepe] to kepe h. yt] yt well W h. *the Latin*] *om.* B W h. 116 then] *om.* W *for the above reason,* and B h. 117 the] *om.* B W h. here in] there in B. in] *om.* W *as the page is damaged, om.* h. 119 or] nor W, ne B. 122 thee] *om.* H. leeve] beleeve B W h. 123 thou] not H. 124 thou not] not thou B. 125 thou] yow H. 126 aye] *om.* B W h. be] the be B W h. *Instead of the Latin*] Then God taketh adam by the hande and Causeth hym to lye downe and taketh a Reibe out of his sydde, and saieth B W h. *before* 129] *as heading,* God W, Deus B. 130 helpe] A helpe h. 131 excite] excesse W h. me] thee H. 132] to make one this man heare W h. Dormit] *in* H *in the margin, referring to Adam, of course, om.* B W h. 134 therfore] heare B W h. 136 feere] make h. *after* 136] B W h *insert the stage-direction:* Then God douthe make the woman of the Ribbe of adam, then adam waking sayth to God (sayth] and saith B, speaketh h. to God] *om.* B, vnto God as followeth h.)

ADAM. (18)

O lorde, where have I longe bene? 137
for, sithe I slepte, much have I seene
wonders that, withoutten wene,
hereafter shall be wiste. 140

DEUS.

Rise up, Adam, and awake! 141
here haue I formed thee a make;
here to the thou shalt take,
and name her as thy list. (Adam surgit.) 144

ADAM. (19)

I see well, Lord, through thy grace, 145
bone of my bone thou her mase,
and fleshe of my flesh she hase,
and my shape through thy saw. 148

Therfore shall she be called, I wis, 149
virago, nothing amisse,
for out of man taken she is,
and to man shall she draw. 152

(20)

Of earthe first thou madest me, 153
bothe bone and flesh, as nowe I see,
thou hast her geven through thy posty
of that I in me had. 156

therfore man kindely shall forsake 157
father *and* mother and to wife take,
twoo in one fleshe, as thou can make,
ether other for to glade. 160

(Propterea deseret homo patrem et matrem et adglutinabitur vxori suæ, et erunt duo in carnem vnam. Genes. 2; Math. 19; Marc. 10; Ephes. 5; 1 cor.
(Tunc Adam et Eva stabunt nudi et non verecundabunt, et veniet serpens ad paradisum positum in specie Demonis et ambulando dicat.)

---

137 O lorde] Ah H. 139 wonders] wounder B W h. Deus] God W. 144 thy] thou H. *stage-direction*] *in the margin in* H, adam rising vp, saith B W h, W *adding a* heare *before* adam. 146 *second* bone] bones B W. 149 Therefore] wherfore h. she] *before* shall B W h. 152 she] *before* shall B W h. 153 first] *before* me B W h. 154 as] *om.* B W h. 155 thy] her B W. 156 that] that life h. 157 therfore] Thearshe H. 158 take] betake H. *Latin quotation*] *in* H *in the margin*, *om.* B W h. *stage-direction:* Then Adam and Eve shall stande nackede and shall not be ashamed, then the serpente shall Come vp ovt of a hole and the deuille walkinge shal saye B W h.

DEMON. (21)

Out, out! what sorow is this, 161
that I have lost so much blisse!
for once I thoughte to doe amisse,
out of heaven I fell. 164
The brightest Angell I was ere this, 165
that ever was or yet is,
but pride cast me downe, I wis,
from heaven right to hell. 168

(22)

Ghostelie paradice I was In, 169
but thence I fell through my sinne;
of earthelie paradice now, as I myn,
a man is geven mastrye. 172
By Belzabub! shall I never blyn 173
tyll I may make him by some synne
from that place for to twyn,
and trespace as did I. 176

(23)

Shold suche a Caytife, made of claye, 177
have suche blisse? nay, be my laye!
for I shall teache his wife a playe,
and I maye have a while. 180
For her deceave, I hope, I maye 181
and through her bringe them both awaye,
for she will doe as I her saye;
her hope I to beguile. 184

(24)

That woman is forbyd to doe, 185
for any thinge therto will shooe;
therefore that tree shall shee come to
and assaye w*hi*ch it is. 188

163 to doe] I did h. 168 from] . . . om W *as the page is injured.* to] downe to W h, in to B. 169 Ghostelie] . . . telie W *for the above reason.* 170 but thence] . . . . ence W. my] *om.* W h. 171 myn] w . . . . W, *as the page has suffered.* 173 shall I] I will W B. 174 synne] gynne W. 181 her] her to B W. 184 to] wil W h. 186 therto will shooe] the will ther towe B W h. 187 shall shee] she shall h B. therefore] *after* shall B.

Disguise me I will anon tyte 189
and profer her of that ilke fruit:
so shall they both for ther delight
be banished from the blisse. 192

(25)

A manner of an Adder is in this place, 193
that wynges like a byrd she hase,
feete as an Adder, a maydens face;
her kinde I will take. 196

And of that tree of Paradice 197
she shall eate through my coyntice;
for women are full liccoris,
that she will not forsake. 200

(26)

And eate she of it full witterly, 201
they shall fare bothe, as did I,
be banished bouth of that vallye
and their offspring for aye. 204

Therefore, as brocke I my pane, 205
my adders coate I will put on,
and into paradice will I gone,
as fast as ever I may. 208

(Versus: Spinx Volucris penna, serpens pede, fronte puella.)

Serpens. (27)

Woman, why was God so nyce 209
to byd yow leve so your delyce,
and of ech tre of paradyce
to forsake the meate. 212

(Cur vetuit Vos deus Vesci *om*nibus arboribus pomarii. Genes. 3.)

189 Disgnise] dighte B W h. anon] as H. 190 ilke] same W h. 192 the] that h B. from the blisse] of that valleye W. 194 like] as H. 195 feete] foote H. 196 kinde] kindenes H. 197 that] the B W h. 198 coyntice] curteise B. 199 are] the be W h. liccoris] licorous B H. 200 she will] will she B W h. 201 full] as H. 203 bouth] out H. vallye] baylie H. 204 their] her B W h. aye] ever h. 205 pane] penne H. 206 my] the B W h. put] take B. 207 will I] I will B W h. Versus] *om.* h. Spinx] *superius* B W h. fronte] forma B. torma W h. 210 so] for B W h. 211 of] in W. *Latin passage*] *in* H *in the margin, om.* B W h.

EVA.

Nay, of the fruite of ech tree
for to eat good leave have we,
save the fruite of one we must flee,
of it may we not eate.

(licet nobis Vesci e fructibus arborum pomarii.)

(28)

This tree that here in the middes is,
eate we of it, we do amisse.
God said we shold dye, I wis,
and we touched that tree.

(Tantum ea arbore, quæ est in medio pomarij etc.)

SERPENS.

Woman, I say: leeve not this!
for yt shall not lose yow blisse,
ne no Ioy that is his;
but be as wise as he.

(Nequaquam moriemini propter ea, sed scit etc.)

(29)

God is coynt and wyse of wytt,
And wottes well, when yow eate hit,
then *your* eyes shalbe vnknit,
like goddes yow shall be,
And knowe both good and evill also,
therefore he warned yow therfro;
yow may well wyt he was *your* foe,
therfore dose after me.

(30)

Take of his fruite and assaie:
It is good meate, I dare laye,
and, but thou fynde yt to thy paye,
say that I am false.

214 good] *om.* H. 215 the] *om.* H. 216 may we] we maye h. *Latin*] *om.* B W h, *in* H *in the margin.* 217 the] *om.* H. 219 dye] *inserted in pale ink in* H. 220 and] and if B W h. touched] touch B W h. *The Latin passage*] *om.* B W h. 222 yow] the B W h. 223 ne no] nor noe B W h. *Latin*] *in* H *in the margin, om.* B W h. 225 coynt] subtilte B W h. 226 wottes well] wotte you well W h. 227 then] that H. eyes] eyen B. 228 like] and like h. 230 warned] counselled H. 232 dose] Doe B W h.

Eate thou on apple and no moe,
and yow shall knew both wayle and woe,
and be lyke to Goddes, both twoo,
thou and thy housband also.

Eva. (31)

Ah! lord, this tree is fayre and bright,
greene and semelye in my sighte,
the fruyte swete and much of mighte,
that goddes it may vs make.

An apple of it I will eate,
to assaye w*hi*ch is the meate;
and my housband I will get
one morsell for to take.

(Vah! qua*m* dulcis est, impertiendu*m* est marito.)

(32)

Adam, husband, life and deere,
eate some of this apple here;
it is fayre, my leeif fere,
it may thou not forsake.

(Tunc Adam comedit, et statim nudi sunt, et lamentando di*cat*.)

Adam.

That is sooth, Eve, w*i*thout weere,
the fruite is sweete and fayre in feere,
therfore I will doe thy prayer,
one morsell I will take.

(Quando ita vis, faciam.)

(33)

Out! alas! what eales me?
I am naked, well I see;
woman, cursed must thou be,
for bothe now we be shente.

237] *after* 240 *in* B W h. 239 be] *om.* H. lyke to] lyke B W h. both] *om.* W. 240 also] *the form* alse *is required by the rhyme.* 242 in] to B W h. 243 much] full W h. 248 take] eate H. *Latin*] *replaced by* Then Eve shall take of the frute of the Serpente, and shall Eate theirof, and Saie to addam *in* B W h. (frute] frute of the Tree h. Saie] shall say h. addam] addam followinge] h.) *Before* 249] *as heading:* Eva W h. 249 life] lyffes B. *The Latin*] *om.* B W h. *The Latin*] *in* H *in the margin, is replaced in* B W h *by* Then adam shall take the frute and Eate their of, and in weepinge manner shall Saye (W *adding* followinge). 259 must] maye B. 260 bothe now we be] we be bouth nowe W h B, *but the latter omitting* be.

I wotte not for shame whether to flee.
for this fruite was forbydden me,
now have I broken, through red of the,
my lordes Commaundement.

Eva. (34)

Alas! this Adder hath done me nye.
alas! her red why did I?
naked we bene bothe for thye,
and of our shape ashamed.

Adam.

Yea, soothe said I in prophesie,
when thou wast taken of my body,
mans woe thou woldest be witlie,
therfore thou wast so named.

Eva. (35)

Adam, husband, I red we take
thes figg-leaves for shame sake,
and to our members a hillinge make
of them for thee and me.

(Texamus nobis subliganda ex foliis, quibus tegamus pudenda.)

Adam.

Therewith my members I will hyde,
and vnder this tre I will abyde;
for sickerlie, come god vs beside,
owt of this place shall we.

(Tunc Adam et Eva cooperiant genitalia sua cum foliis, et stabunt sub arbore, et venit deus clamans cum alta voce.)

Deus. (36)

Adam, Adam, where art thou?

Adam.

Ah! lord, I hard thy voyce right now;

261 wotte] can H. 262 forbydden] bydden W, *after a crossed-out* gev *with three crosses.* 265 nye] *om.* W. 270 when] whe H. 292 therfore] wherfore h. 274 shame] shames B W h. 275 a hillinge] hillings H. *Latin*] *om.* B W h, *in* H *in the margin.* 277 Therewith] And ther with B W h. 279 sickerlie] suerlye B W h. *stage-direction*] Then adam and Eve shall Cover ther members with leeves, hyddinge themselves vnder they treeyes, then God shall speake B W h (h *adding* to Adam sayinge, W and mynstrelles playinge, *while* B *and* h *give in their margin:* minstrells play *resp.* playinge. Deus] God W. 281 *before the stage-direction in* H. 282 right] *om.* B W h.

I am naked, I make a vowe,
therfore nowe I hyde me.

DEUS.

whoe tolde the, Adam, thou naked was,
Save onelie thyne owne trespasse,
that of the tree thou eaten hase
that I forbade thee?

ADAM. (37)

Lord, this woman that is here,
that thou gave me to my fere,
gave me part: I did att her prayer,
of it I did eate.

DEUS.

Woman, why hast thou done soe?

EVA.

This adder, lorde, shee was my foe,
and sothelie deceaved me thoe,
and made me to eate that meate.

DEUS. (38)

Adder, for *that* thou hast done this noye,
among all beastes on earth the bye,
cursed shalt thou be for thye,
for this womans sake. (Quoniam istud fecisti, serpens.)
Vpon thy breast thou shalt goe,
and eate the earth, to and froe,
and enmytie betwixt yow twoo
hence forth I will make. (Quin etiam conciliabo tantas Inimicitias.)

(39)

Betwixt thy seade and hers also
I shall excyte sorrow and woe;

283 I] for I B W. 284 nowe] *om.* H. Deus] God W. 285—293] W *om. as the page is damaged:* whoe, save one . . ., that of the . . ., that I for . . ., Lord thi . . ., that thou, gave me, of i . . . 291 att] *om.* H. 292 of] and of B h. Deus] God W. 293 Woman] . . . oman W *for the above reason.* 294 This] The H. shee] *om.* H. me] *om.* h B. Deus] God W. 297 noye] anoye B W h. 299 thou] *before* shalt B W h. *Latin*] *om.* B W h, *in* H *in the margin.* 303 betwixt] betwene W h. 304] I insuer thee I shall make B W h. *Latin*] *om.* B W h, *in* H *in the margin.* 305 Betwixt] betwene B W h. 306 sorrow] thy sorowe B W h.

to breake thy heade and be thy foe
she shall have maystry aye.

(Inter te et mulierem interque Semen tuum et eius, vt id conteret tibi caput, tu autem ei calcem Genes. 3.)

No beast on earth, I the behet,
that man so lyttle shall of let,
And troden be fowle vnder his feete
for thy misdeede to daye.

(Tunc recedet serpens, vocem serpentinam faciens.)

(40)

And, woman, I warne thee wytterlie,
thy mischeife I shall multeply:
with pennaunce, sorrow and great anoye
thy children shalt thou beare.

(Te quoque, femina.)

And for thou hast done so to daye,
the man shall mayster thee alwaye,
and vnder his power thou shalt be aye,
thee for to drive and deere.

(41)

And man, also, I say to the,
for thou hast not done after me,
thy wifes counsell for to flee,
but done so her bydding,

(Et tu, Adame, quoniam morem gereris vxori tuæ etc.)

To eate the fruite of this tree,
in thy worke waryed the earth shalbe,
and in great traveyle behoveth the
on earth to get thy lyving.

(42)

When on the earthe traveyled thou hase,
fruite shall not grow on that place,

307 to] and h. 308 she] yt B W h. *Latin*] *om.* B W h, *in* H *in the margin.* 311 fowle] full B W h. his] *om.* H. *stage-direction*] *in* H *in the margin, om.* B W h. *Before* 313] *as heading,* deus ad Evam W h, Deus et Eva B. 314 mischeife] much paine B h, payne W. shall] shall moch W h. 315 pennaunce] paynes B W h. 316 thou] *before* shalt B W h. *Latin*] *in* H *in the margin, om.* B W h. 317 for] for that B W h. 318 the] *om.* B W h. 320 thee] ther B W. drive] derne H. *Before* 321] *as heading:* Deus ad adam B W h. 324 so] to W h. *Latin*] *om.* B W h, *in* H *in the margin.* 326 waryed] wearied B. 327 in] with B W h. 329 on the] the B W h. thou] *after* when B W h. 330 on that] in that B W, in eich h.

but thornes and bryers for thy trespace
to the on earth shall spring.

Hearbes *and* rootes thou shalt eate,
and for thy sustenance sore sweate,
with great mischeife to wyn thy meat,
nothing to thy lyking.

(Tu vesceris herbis nascentibus terra, etc.)

(43)

Thus shalt thou lyve, soth to sayne,
for thou hast bene to me vnbeyne,
ever till tyme thou turne againe
to earthe there thou came froe.

For earth thou art, as well is seene,
and after this world wo and tene
to earth thou shalt, withoutten wene,
and all thy kinde also.

(Nam pulvis es et in pulverem redibis.)

ADAM. (44)

Alas! in languor now I am lent!
alas, now shamfullie I am shente!
for I was inobedyente,
of wayle now I am wayved.

Now all my kinde by me is kent,
to flee womans intisement;
whoe trustes them in anye intent,
truly he is decayved.

(45)

My licorous wife hath bene my foe,
the devilles envye shent me also,
they twayne together well may goe,
the sister and the brother!

331 and] *om.* B W h. 332 shall] the shall W h. *Latin*] *om.* B W h, *in* H *in the margin.* 339 till] tell the B W h. 340 to] to the W. there] wher W. 342 this world] thes worckes W h, this work B. 343 earth] earth ther B. *Latin*] *om.* B W h. *Before* 345] *as stage-direction:* adam shall speake mournfullie B W h; W *putting a* heare *before* adam, h *reading* speakinge *for* shall speake, *and* W h *reading* movrngly *instead of* B's mournefullie. 345 now] *after* Alas B W h. I am] am I B W h *in* 345 *and* 346. 346 shamfullie] shamlye B W. 347 inobedyente] vnobediente W h. 351] whoe that H. in anye] ought in his H. 354 shent] hath shente W. 355 they twayne] these towe B W h.

His wrath hath done me much woe,
her glottony greved me alsoe;
god let never man trust them twoo,
the one more than the other!

Deus. (46)

Now shall ye parte from this lee.
hilled yow behoves to be,
dead beastes skinnes, as thinketh me,
is best yow on yow beare.

For deadlie bothe nowe bene yee,
and death no way may you flee;
such clothes are best for your degree,
and such now ye shall weare.

(Tunc deus Induet Adam et Eva tunicis pelliciis.)

Deus. (47)

Adam now hast thou thy willing,
for thou desiredst over all thinge
of good and evill to have knowing,
now wrought is all thy will.

Thou woldest knowe both wayle *and* woe,
now is yt fallen to thee soe;
therefore hence thou must goe
and thy desire fulfill.

(48)

Now, lest thou covet este more,
and doe as thou hast done before,
eate of this fruite to lief evermore,
here may thou not be.

To earth theider thou must gone,
with traveyle leade thy life thereon,

358 greved] hath greved W h. 359 them] you B W h. Deus] God W. 361 ye] *after* Now W h, they H. from] *om.* H. 362 yow behoves] it behoves you B W h. 364 yow on yow] for you to h. 365 nowe] *before* bothe B W h. 366 and] for h. may yow] ye may B. no way may yow] maye you noe waye W. 368 now ye shall] shall you B W h. *stage-direction*] *in* H *in the margin*, Then God puttinge garmentes of skynnes one them, saith B W h (them] adam and Eve W). Deus] God W. 369 Adam] . . . am W, *as the page is injured.* hast thou] thou haste W. 370 for thou] . . . ou W *for the above reason.* desiredst] desired B, desiereste W h. 374 is yt] yt is H. 375 thou must] now must thou B. 376 fulfill] fullfilled B W h. 377 covet] cannot B W h. este more] este anie more B, els wheare H. 381 theider thou] thou gather H.

for sicker ther is non other wone.
goe forth, take Eve with thee! 384

(Tunc deus emittet eos de paradiso.)

(49)

Now will I that there lenge within 385
the Angells order cherubyn,
to kepe this place of wayle and wyn,
that Adame lorne thus hase, 388
With sharpe sworde on everye side 389
and flame of fyre here to abyde,
that never a earthlie man in glide
for gright they bene that grace. 392

PRIMUS ANGELUS. (50)

Lord, that order, as is righte, 393
is ready set here in thy sight,
with flame of fyre ready to fight,
against mankinde, thy foe. 396
To whom grace cleane is gright, 397
shall none of them lenge in my sight,
till wisdome, right, mercy, and might
by them and other moe. 400

SECUNDUS ANGELUS. (51)

I, Cherubyn, most here by choice 401
to kepe this place of great price,
sith that man was so vnwise,
this woning I must weare, 404
That he by crafte ne no coyntice, 405
shall not come in that was his,
but Deprived be of paradice,
no more for to come there. 408

383 wone] one H. *stage-direction*] Then God shall drive adam and Eve ovt of parradice, and saye to the angelles and mynstrilles shall playe W h B, *in* B *in the margin*, *in* h *only* mynstrills playinge *in the margin*. (saye] saith B, angelles] angell B, and] *om.* B, shall] *om.* B). *Before* 385] *as heading* Deus B h, God W. 385 within] *om.* W h. 387 and] or B W. 388 lorne] loste B W h. 391 a] *om.* H. 392 gright] geven W h. 393 as] that B W h. 395 fyre] fyer *and* B. 397] To whom no grace is Claymed a right B W h. (a] of B). 398] W h *repeat as such* 394. 398 lenge] bide B. 400 by] shall bye B W h. 401 I] A h. here] ther W h. choice] chyffe B. 403 sith that] seithen B h, seinge W. 404 woning] woming H h. I must weare] for to lose W. 405 he] *om.* h. ne no] nor B W h. 407 Deprived] próved H. of] from H.

TERTIUS ANGELUS. (52)

And in this heritage I will be
sleelie for to oversee,
that no man come in this Cyttie,
as god hath me beheighte.

Swordes of fyre have all we,
to make man from this place to flee,
from his dwelling of great dayntie,
that to him first was dighte.

QUARTUS ANGELUS. (53)

Of this order I am made one,
from mankind to weare this won,
that throughe his guilt he hath forgone,
for gright they bene that grace.

Therfore Departe they must, ech one,
or els sword shall be there bone,
and my self also there fone,
to flame them in the face.

ADAM. (54)

Highe god and highest kinge,
that of naught made all thinge,
beast, fowle, and grasce growing,
and me of earth made,

Thou gave me grace to doe thy willing,
for after great sorrow and syking
thou hast me lent great lyking:
twoo sonnes my harte to glade, (Genes. 4.)

(55)

Cayne and Abell, my childer deare,
whom I got within XXX yeare,

409 in] *om.* H. 410 sleelie] freely B, still W h. to oversee] to *euer* see B, ever to see W h. 411 in] into W. 412 me] now H. 413 swordes] Sword H. all] shall H. 415 his] this B W h. 417 Of] And of B W h. 419 guilt] gifte B W. he] *om.* B W h. hath] hath so B. forgone] gone W h. 420] for gright they bene that] this woninge full of B W h. 421 Departe] esehue H. 422 or els sword] our swordes of fier B W, and sworde of fier h. 423 also] *om.* B W. fone] vereye fonne B W h. *heading*] minstrells play B *in the margin*, . . . nstrilles . . . ynge W h *in their margins*. 429 gave] geve H. *Reference to the Bible*] *om.* B W h.

after the tyme we waved were
of paradice for *our* pride.

Therfore now I will them leare,
To make them know, in good manere,
what I see when Eve, my feare,
was taken of my side.

(56)

Whyles *that* I slepte in that place
my ghost to heaven ravished was,
for to se there had I grace
thinges that shall befall.

To make yow ware of comberous case,
and let yow for to doe trespas,
some I will tell before *your* face,
but I will not tell all.

(57)

I wott by thinges that I there see
that god will come from heaven hie,
to overcome the devill so slie,
and light into my kinde,

And my bloude that he will wyn,
That I so lost for my synne;
a new law then shall begin,
and so men shall yt finde.

(58)

Water or fire as witterlie
all this world shall destroy;
for men shall sinne so horably
and do full muche amisse.

Therefore that you may escape that noy,
doe well and beware me bye;

435 waved] Deprived B W h. 436 for] *om.* B. 437 now I will them] nowe them I will h, nowe them will I B. 439 see] sawe B W h. 441 Whyles] while B W h. 442 ravished] banished B W h. 443 had I] I hade B W h. 445 To make] . . ake W. 446 for to doe] Doinge from B W h. 449 I there] ther I W h. 450 hie] on hie B. 451 so slie] to ffey B. 455 then] ther B W h. 456 yt finde] them suer B W h. 457 as] also B W h. 459 horably] horiblye h, horriebly H. 460 full] so H. 461 you] they H. 462 me bye] by me B.

I tell yow here by prophecye :
this will befall, I wis. 464

(59)

Also I se as I shall say, 465
that god will come the last day,
to deme mankind in flesh veray
and flame of fyre burning, 468
The good to heaven, the evell to hell. 469
your childer this tale yow may tell ;
this saw I in paradice, or I fell,
as I lay there slepinge. 472

(60)

Now will I tell how yow shall doe, 473
godes love to vnderfoe :
Cayne, husbandes craft thou must go to,
and Abell a shepherd be. 476
Therfore of cornes fayre *and* cleane 477
that groweth on ridges out of *the* reane,
Cayne, thou shalt offer, as I meane,
to god in maiestye. 480

(61)

And Abell, while thy life may last, 481
thou shalt offer and doe my hest
to god the first-borne beast,
therto thou make thee bowne. 484
Thus shall yow please god almight, 485
if yow do this well and right,
with good hart in his sight
and full devotion. 488

(62)

Now for to get *your* sustenance, 489
I will yow teach without distance ;
for sith I fell that fowle mischance
of that fruite for to eate, 492

463 by] in B W h. 464] that this will fall I wis B W h. 466 the] in the B. 467 deme] Iudge h. 471 this] this sighte B W h. 474 love] lawe W h. 476 and] *om.* H. be] shalbe H. 478 *the*] *om.* B. 481 while thy] thou while H. 486 right] aright B. 488 full] good W. 488—492] *in* B *after a blank space of* 7¼ *pages*. 489 *your*] you B W h. 491 fell] feelde W h, feele B. fowle] *om.* W B.

My life, children fayre and fre, 493
with this spade, as yow may se,
I have dolven; learnes this at me
how yow shall wyn *your* meate. 496

(Tune Adam fodiet terram et docebit filios et Eva Colum habebit.)

Eva. (63)

My swete children, darlings deare, 497
yow shall se how I live here,
bycause that we vnbuxom weare
and did as god nowld. 500

This payne ther, as had bene no neede, 501
I suffer on earth for my misdeede,
and of this wool spin threde by threde,
to hill me from the cold. 504

(64)

Another sorrow I suffer also: 505
my children I must beare with woe,
as I have done bothe yow two,
and so shall women all. 508

This was the devill, *our* bytter foe, 509
that made vs out of ioye to goe;
to please god, sonnes, therfore be throe,
in synne that yow not fall! 512

Cayne. (65)

Mother, forsooth, I tell it thee, 513
a tilman I am, *and* so will I be,
as my father hath taught yt me:
I will fulfill his lore. 516

of corne I have great plentye 517
sacrafice to god—sone yow shall see—
I will make to looke if he
will send me any more. 520

494 as] that B W h. 495 learnes] learne you W, learne ye B h. *Latin stage-direction*] *om.* B W h. 499 that we vnbuxom] vnbuxsom soe we B W, vnobedient soe wee h. 500 nowld] woulde not we shouldo B W h. 501 ther] heare W. as] is H. 503 spin] I spynne h, I will spynne B W. 504 hill] hyde h. me] *om.* H. 509 was] *om.* W. 512 in] from W h. not] maye W h, ne B. 514 will I be] wilbe B. 515 father] Daddye W. yt] *om.* H. *Before* 517 *as stage-direction*] heare he bringes in the plough B W h (he] Cayme W), *the two latter MSS. add* and saith. *heading*] Cayme W. 517 corne] cornes H. 518 sone] as H. 519 will] *om.* B.

ABELL. (66)

And I will with devotion
to my sacrafice make me bowne;
the loueliest beast, by my crowne!
to thee, my lord, I will chose,

And offer it before the here
mekelie and in good manner.
no beast to the may be to deare,
for that I may not loose.

CAYNE. (67)

I am the elder of vs two,
therefore first I will goe.
such as the fruite is fallen froe,
is good enough for him.

This corne standing, as mot I thee!
was eaten with beastes, as men may se:
God, thou gets non better of me,
be thou never so grim.

(68)

Hit were pittye, by my penne!
This eared corne for to bren,
therfore the divill hang me than,
and thou of this get ought!

This earles corne grew nye the waye,
of this offer I will to daye;
for cleane corne, by my faye,
of me getts thou noughte.

(69)

Loe, god, here may thou see
such corne as grew to me;
part of it I bring to thee
anon, withoutten let.

521 with] *om.* B. 523 louelieste] cleanest H. 524 to] *om.* W. my] *om.* W h. 527 to] *om.* B W h. 528 for that I] that may I B W h. *Before* 529 *as stage-direction*] Heare adam and Eve goe out tell Cayme hath slayne abell B W h. (Heare] then h, hath] have B) W *adding:* and Cayme Saith. 534 as] *om.* B W h. 535 better] other H. 537—541] *om.* W. 538 eared corne] fayer Eares h. 540 thou] he H. 541 corne] cornes W. nye] nexte B W h. 544 thou] he H.

I hope thou wilt quite me this,
and sende me more of worldlie blisse,
els, forsoth, thou doest amisse,
and thou be in my debte.

(Tunc Abell mactabit animalia.)

ABELL. (70)

Now my brother, as I see,
hath Donne sacrafice now to thee,
offer I will, as falles for me,
such as thou hast me sent.

The best beast, as mot I thee!
of all my flocke with hart free
to thee offred it shall be;
receave, lord, my present!

(Tunc flamma ignea veniet super sacrificium Abell.)

(71)

Ah! highe God and king of blisse,
now sothelie know I well by this
my sacrafice accepted is
before the lorde to daye.

A flame of fyre send thou hase
from heaven one high into this place.
I thank thee, lord, of thy grace,
and so shall I doe aye.

CAYNE. (72)

Out! out! how have I spend my good!
to se this sight I wax nere wodd!
a flame of fire from heaven stode
on my brothers offringe.

His sacrafice, I se, God takes,
and myne refuseth and forsakes;
my semblant for shame shakes,
for envie of this thinge.

549 quite] whytte B W h. 551 els] or Elles W h. 552 be] long H. *Stage-direction*] *om.* B W h. 553 as] hath H. 554 hath Donne] offred H. 558 all] *om.* W h. 559 shall] *om.* W. it shall] shall it h. *Stage-direction*] Then a flame of fier shall Descende vpon the sacrifice of abell B W h. Abell] *as heading* W B. 561 Ah] *om.* W. 562 by this] I wis H. 565 send thou] thou Sende B W h. 566 one high] on it H. into] vnto h. 568 shall I] I shall B W h. aye] Ever W. Deus] Deus ad Cayme B W h.

DEUS. (73)

Cayne, why art thou wroth now? why?
thy semblant changeth wonderlie.
if thou doe well and trulie,
thou may have mede of me.

wottes thou not well that for thy deed,
if thou doe well, thou may have meede;
if thou doe fowle, fowle for to spede,
and sicker thereof to be?

(74)

But, Cayne, thou shalt haue all thy will,
thy talent if thou wilt fulfill;
synne of it will thee spill
and make the evill to speede.

Thy brother buxom aye shall be
and fullye vnder thy postye,
the lust therof pertaines to thee;
advise thee of thy deede.

CAYNE. (75)

Ah, well! well then it is soe:
come forth, brother, with me to goe
into the feild a lyttle here froe,
I haue an Arend to saye.

ABELL.

Brother, to thee I am readye
to goe with the full mekelie,
for thou art elder then am I,
thy will I will doe aye.

CAYNE. (76)

Say, thou cayteife, tho conioyne,
wenes thou to passe me of renowne?

577 now] *om.* B W h. 578 semblant] semblaunce B. wonderlie] wounderouslye B W h. 580 mede] nede H. 581 thy] this B. 582 have] *om.* B W h. 583 for] *om.* B W h. 584 Sicker] siccure B. 586 thy] the H. 590 fullye] fulfill H. under thy] after his B. 591] fre will graunted is to thee H. 593 then] *om.* W h. it is] is yt W h. 594 come] . . . me W *as the page is injured.* brother] *om.* B W h. to goe] thou mvste goe B W h. 595 into] *om.* W *for the above reason.* here] *om.* B W h. 596 I have] *om.* W *for the above reason.* 598 full] moste W. 600 aye] Ever W.

thou shalt fayle, by my crowne!
of maystry, if I maye.

God hath chalenged me now here
for thee, and that in fowle manere,
and that shalt thou abye full deare,
or that thou wend awaye.

(77)

Thy offring God accepted hase,
I se by fire that on it was.
shall thou never efte have suche grace,
for dye thou shalt this night. (Tunc Cayne fratrem Abell occidet.)

Thoughe God stode here in this place
for to helpe the in this case,
thou shold dye before his face.
have this and get the right!

Deus. (78)

Cayne, where is thy brother Abell? (Cayne, vbi est Abell, frater tuus?)

Cayne.

I wott nere; I can not tell
of my brother; wottes thou not well
that I of him had no keepinge?

Deus.

What hast thou done, thou wicked man?
thy brothers bloode askes the vpon
vengeance, as fast as it can,
from earth to me cryinge.

(79)

Cayne cursed on earth thou shalt be aye
for his dede thou hast done to daye;
earth warried in thy work shall be aye
that wickedlie hast wrought.

607 abye] abyde W h. 608 that] *om.* H. 611 shall thou] thou shalt H. efte] *om.* H h, *after* have W. suche] suche a W. *Stage-direction*] Then Cayne killeth his Brother abell, and God Comings to them sayth B W h, *but* B *adding in its margin after* 616, Minstrells playe. 614] *om.* H. Deus] God W. *Biblical quotation*] *in* H *in the margin, om.* B W h. Deus] God W. 621 man] ma . . . W *as the page is injured.* 626 this] the W h. thie B. 627 shall be] *before* in B W h. thy] the B.

And for thou hast done this mischeife, 629
to all men thou shalt be vnleife,
Idle and waved like a theefe,
and over all set at naught. 632

CAYNE. (80)

Out! alas! where may I be? 633
sorrow on each syde I se;
for if I out of land flee,
from mans companye, 636

Beastes I wot will werry me; 637
and if I leng, by my lewtye!
I must be bound and nothing free,
and all for my follie. 640

(81)

For my synne so horrible is, 641
and I have done so much amisse,
that vnworthy I am, I wis,
forgevenes to attayne. 644

well I wot, wherever I goe, 645
who so meetes me will me sloe,
and ech man will be my foe,
no grace to me maye gayne. 648

DEUS. (82)

Naie, Cayne, thou shalt not dy sone, 649
horribly if thou haue done:
it is not thy brothers boone,
thy blood for to shed. 652

But, forsoth, who so slayeth thee, 653
seaven fowld ponished shall he be,
and great pennance thou may not flee
for thy wicked deede. 656

629 for] for that W h. 631 waved] wanderinge B W h. like] as B W h. *before* 633] then Cayne speaketh morningly B h W. (morningly] movrnfullye W.) 634 syde] syde now h. 636 mans] Enimyes W h, mens B. 637 Beastes] beast B. werry] worrye B W h. 638 by] for W h. 648 to] for W. maye] is H. Deus] God W. 650 haue] haue aye B, haue ye h. 651 it] that B W h. to] to be H. 653 so] so Ever W h. 655 pennance] payne B W h. thou may] maye Thou B W h.

(83)

But for thou to this deede was bowne,
thou and thy childer, trust, mon
vnto the seaventh generation
great pennance for to thole.
For thou to day hast done soe,
thy seede for the shall suffer woe,
and, while thou on the earth may goe,
of vengeance have thy dole.

CAYNE LAMENTAT. (84)

Out! out! alas! alas!
I am damned without grace,
therfore I will from place to place,
and loke where is the best.
Well I wot and witterlye,
into what place that come I,
eache man will loth my company;
so shall I never have rest.

(85)

Fowle happ is me befall:
wheither I be in howse or hall,
cursed Cayne men will me call,
from sorrow may non me save.
But yet I will, or I goe,
speake with my sire and Dam also,
and their malison both two
I wot well I must have.

(86)

Father *and* mother, rest yow well,
but one tydinges I shall you tell:

657 But for] Because h. 659 vnto] into h. 660] be punished for the wholle B W h. (be punished] punishment B, . . nished W). 663 may] *om.* h. goe] groo W. 664 thy] the W h. dole] deale B W h. lamentat] *om.* B W h. 673 me] my B. 674] where ever I stand in street or stall H. 676 from] of B W h. sorrow] Sorowes B W h. me save] nowe Cease B W h. 677 I] *after* will B W h. 678 sire] Dadde W. Dam] mam W. 679 malison] walson W h. 680 well] that B. 680] *is the last verse of this pageant in* B; *it is followed by one leaf and a half, left blank.* 681 Father *and* mother] mame and Dadd W, Dame and Sier h. 682] for one fowle talle I can you tell W h.

I haue slayne my brother Abell,
as we fell in a strife.

ADAM.

Alas! alas! is Abell deade,
alas! ruefull is my redd;
no more ioye is to me ledd
save onely Eve, my wife.

EVA. (87)

Alas! now is my sonne slayne!
alas! now marred is all my mayne.
alas! I can never be fayne,
but in woe and mourninge!

Well I wott and know, I wis,
verey vengeance that it is,
for to god did I so amisse,
that I shall never haue gladinge.

CAYNE. (88)

Nowe, Dam and Syre, fare well ye!
for out of the land I will flee;
A lurrell alway I must be,
for I am escaped thrifte.

For so God hath toulde yt me,
that I shold never thryve ne thee.
now I goe, to all that I see,
I graunt the same gifte.

Finis Secundæ paginæ.

687 is to me] to me is W h. *heading*] *om.* H. 690 now] *om.* W h. 691 I can never] mvste I never W h. 694 that] *before* verey W h. 695 I] *after* for W. so] so moche W h. 696 that] mone W, mvst h. shall] *om.* W h. gladinge] likinge W h. 697 Nowe] Then W, yea h. 698 the] *om.* W h. land] lande to lande W h. 699 lurrell] losscell W h. alway] Ever W, aye h. 700 I am escaped] scapte I am of W h. 701 yt] *om.* W h. 702 shold] shall W h. ne] nor W h. thee] three W h. 703 now] and nowe W h. goe] fleye W h. to all that I] you all may W h. 704 the] you all the W h. Finis Secundæ paginæ] Finis deo gracias W h, W *adding:* 1592 *per* me georgi bellin Come lorde Iesus Come quicklye, h *adding:* mementi mori G. B. dye] Dee B W h.

pagina tertia De Deluvio Noe
The waterleaders and drawers in dye.

(Et primo in aliquo supremo loco sive in nubibus, si fieri poterit, loquatur Deus ad Noe extra Archam existentem cum tota familia sua.)

DEUS. (1)

I god that all the world have wrought,
heaven and earth, and all of nought,
I see my people, in deede and thought,
are sett fowle in sinne. 4

my ghost shall not lenge in man 5
that through fleshlie liking is my fone,
but till VI skore yeares be gone,
to loke if they will blynne. 8

(2)

Manne that I made I will destroy, 9
beast, worme, and fowle to flie;
for on earthe they doe me nye,
the folke that are theron. 12

hit harmes me so hartfullie, 13
the malyce now that can multeply,
that sore it greueth me Inwardlie
that ever I made manne. 16

(3)

therfore, Noe, my servant free, 17
that righteous man art as I see,
a shipp sone thou shalt make the
of trees drye and lighte. 20

Little chambers therein thou make 21
and bynding slich also thou take,
with-in and -out thou ne slake
to anoynte it through all thy mighte. 24

The Latin passage] *om.* W h, *instead of it:* The thirde pagent of Noyes flood and first in some heigh place or in the cloudes, yf it may be, God speaketh vnto Noe standing with-out the Arke with all his familye B. poterit] poterat H. Deus] God W h. 4 sett fowle in sinne] fowle sotted in synne H. 6 fleshlie liking] flesh liking B W h. 7 be gone] be come *and* gone B W h. 13 so] sore W h. 14] the malice that doth now multeplie B W h. it] *om.* H. 15 greueth me] me greves H. Inwardlie] hartelye W h. 19 sone thou] sonne that thou B. 23 and -out] and without B W h. 24] *the* all *spoils the metre.*

(4)

300 Cubytes it shall be long, 25
and 50 of breadeth, to mak it stronge,
of heighte 50 : the mete thou fonge,
thus measure it about. 28

One wyndow worch through thy wytte, 29
one cubyte of length and breadeth make it,
vpon the side a dore shall sit
for to come in and out. 32

(5)

Eating places thou make also, 33
three roofed chambers, one or two ;
for with water I thinke to flow
man that I can make. 36

Destroyed all the world shalbe, 37
save thou ; thy wife, thy sonnes three,
and all there wives also with thee
shall saved be for thy sake. 40

Noe. (6)

Ah ! lord I thanke the lowd and still 41
that to me art in such will,
and spares me and my house to spill,
as now I sothlie fynde. 44

Thy bydding, lord, I shall fulfill, 45
and never more the greeve ne grill,
that suche grace hast sent me till
among all mankinde. 48

(7)

haue done, yow men and women all ! 49
helpe for ought that may befall

26 50 of breadeth] fiftie brode W h. 27 50] sixtie B. mete] melte H, nexte W h. 28 thus] *om.* h. measure it] measure thou it B, messuer thou this W h. 29 wytte] might H, will B h. 30 one] a B W h. breadeth] breade W. 31 sit] shoote B, shutt h, sutte W. 34 roofed] ronett B W, rounde h. or two] one A roe h. 35 flow] slowe H. 38 thy sonnes] and children W h. 39 all] *om.* B W h. 40 shall saved be for thy sake] shall fall before thie face B W h. 43 house] howsehold B W h. 44 now I] I now B W h. 45 shall] will h. 46 ne] nor W h. 48 mankinde] other men h. 50] hie you lest this water fall B W h.

to worke this shipp, chamber and hall,
as God hath bydden vs doe.

Sem.

Father, I am already bowne:
anne axe I haue, by my crowne,
as sharpe as any in all this towne,
for to goe there to.

Ham. (8)

I haue a hatchet wonder-kene
to byte well, as may be seene,
a better grownden, as I weene,
is not in all this towne.

Iaphet.

And I can well make a pyn,
and with this hammer knock yt in;
goe and worche without more dynne,
and I am ready bowne.

Uxor Noe. (9)

And we shall bring tymber to,
for wee mon nothing els doe;
women be weake to vnderfoe
any great travayle.

vxor Sem.

Here is a good hackstock;
on this yow maye hew and knock;
shall non be Idle in this flock,
ne now may no man fayle.

vxor ham. (10)

and I will goe to gather sliche,
the ship for to cleane and piche;
anoynted yt must be every stich,
board, tree, and pyn.

51 hall] all B. 55 this] the B. 58] *om.* B. to] a H h. 59 grownden as] gronde one as W h. 63 and] wee B W h. without] bowt B W h. more] *om.* W h. Uxor Noe] Noes wief B W h. 66 wee mon] women H. vxor Sem] Sems wief B W h. 69 hackstock] haeckinge stocke W h. 70 yow] we B. 71 this] the B. vxor ham] Caimes wief B W h. 73 to] *om.* B W h. sliche] flyche h. 74 cleane] clam B, Cavlke W h. 75 anoynted] anoynt (*which would improve the metre*) B, amounte W. every stich] with slich W. 76 board] brod B.

VXOR IAPHET.

And I will gather chippes here
to make a fire for yow in feere,
and for to dight yo*ur* dynner,
against yow come in.

(Tunc faciunt signa, quasi laborarent cu*m* diversis Instrumentis.)

NOE. (11)

Now in the name of God I will begin
to make the shippe that we shall In,
that we be ready for to swym
at the cominge of the flood.

These bordes I ioyne here together,
to kepe vs safe from the wedder,
that we may row both hither and thider,
and safe be from this floode.

(12)

of this tree will I make the mast
tyde with gables that will last,
with a sayle-yarde for each blast,
and each thinge in ther kinde.

With topcastle and bewsprytt,
with coardes and ropes I haue all meete,
to sayle forth at the next weete;
this shipp is at an ende. (Tunc Noe Iteru*m* cu*m* tota familia faciunt signa laborandi cu*m* diversis Instrumentis.)

(13)

Wife, in this Castle we shall be keped,
my childer and thou, I wold, in leaped.

VXOR NOE.

In faith, noe, I had as lief thou sleppit;
for all thy frankish fare

vxor Iaphet] Iafett*es* wief B. 80 yow come] your Cominge W. *stage-direction*] Then Noy beginneth to build the arke and then speaketh noy B W h (*second* then] *om.* W. *second* noy] *om.* h.) 83 we be] wee may be B W h. 85 I ioyne here] heare I pynne W h. 86 kepe] beare B W h. 87 both] *om.* W h. 88 this] the W h. 89 make] have H. 92 ther] the H. 94 with] both B W. haue] hold H. 95 at] all B. *The Latin passage*] *om.* B W h. 97] Wief in this shipe wee shalbe kepit B, wyfe we shall in this vessell be kepte W h. in] ye in W, in ye h, in we B. vxor Noe] Noyes wief B W h. 99] *Omit* noe *and the verse runs correctly.* thou] thou had H. 100 frankish] frenish B, frynish W, frunish h. 100 *and* 101] *written as one line in* H.

I will not doe after thy red.

NOE.

Good wife, doe now as I the bydd.

VXOR NOE.

By Christ! not or I see more neede,
though thou stand all the day and stare.

No. (14)

Lord, that women be crabbed aye,
and never are meke, that dare I saye.
this is well sene by me to daye,
In witnes of yow each one.

Good wife, let be all this beere
that thou makes in this place here;
for all they wene thou art master,
and so thou art by St. John.

DEUS. (15)

Noe, take thou thy meanye,
and in the shippe hye that yow be;
for none so righteous man to me
is now on earth lyvinge.

of cleane beastes with thee thou take
seaven and seaven, or thou slake,
hee and shee, make to make
be lyve in that thou bringe,

(16)

of beastes vncleane two and two,
male and female, without moe;
of cleane fowles seaven alsoe,
the hee and shee together;

101 I] for I H. vxor Noe] Noyes wief B. 104 the] *om.* B W h. 106 never] non B W h. that] *om.* W h. dare I saye] I dare well saye W h. 107 this] that B W h. 109 beere] lere B. 111 wene] weene that B W. *After* 112] Then noy with all his familie shall make a signe as though they wrought vpon the shipe with diuers instrument*is* and after that God shall speake to Noy B W h (Noy] Noy as followeth B, Noye sayinge W.) Deus] God W. 114 yow] ye B W h. 115 righteous man] righte nor non W h. 117 thou] to W h. 118 or] or then B W h. 121 two and two] twaine *and* no more B. 122—126] *om.* B. 122 without] boute W h.

of fowles vncleane two and no more,
as I of beastes said before;
that shalbe saved throughe my lore,
against I send the wedder.

(17)

Of all meates that must be eaten
into the ship loke there be getten;
for that no way may be foryeten,
and doe all this bydeene,

To sustayne man and beast therein,
aye till the water cease and blyn.
this world is filled full of synne,
and that is now well sene.

(18)

Seaven dayes be yet coming,
you shall haue space them into bringe,
after that is my lyking
mankinde for to nye.

40 dayes and 40 nightes
rayne shall fall for ther vnrightes,
and that I haue made through my mightes
now think I to destroye.

Noe. (19)

Lord, at yo*ur* byddinge I am bayne,
sith non other grace will gayne,
hit will I fulfill fayne,
for gratious I thee fynde.

A 100 wynters and 20
this shipp making taried haue I,
if through amendment any mercye
wolde fall vnto mankinde.

125 two] twene W h. 126] of beastes as I said before H. 127 shalbe] mon be B W h. lore] lord B. 129 must] mon B W. 130 loke there be] looke that they B, loke be W, see the be h. 131] for that maye be no way forgotten B W h. 132 all this] this al B. 133 beast] beastes H. 134 aye] ye B, *om.* W. 135 is] ye W h. 138 you] ye B h. them] *om.* B. 139 that] that it B W h. 140 nye] anoye B W h. 143 mightes] mighte H. 145 at yo*ur*] to thy W h. 150 this] of this B. 151 any] thie B W h.

(20)

Haue done, you men and women all! 153
hye you lest this water fall,
that each beast were in his stall,
and into the ship broughte. 156

Of cleane beastes seaven shalbe, 157
of vncleane two, this God bade me;
this floode is nye, well may we see,
therfore tary you noughte. 160

(Tunc Noe introibit archam, et familia sua dabit et recitabit *omnia* animalia depicta in cartis et, postquam vnusquisque suam locutus est partem, ibit in archam, vxore Noe excepta, et animalia depicta cum verbis concordare debent, et sic incipiet primus filius.)

Sem. (21)

Syr, here are lyons, libardes in, 161
horses, mares, oxen, and swyne,
geates, calves, sheepe and kine
here sitten thou may see. 164

Ham.

Camels, asses men may finde, 165
bucke, doe, harte, and hynde,
and beastes of all manner kinde
here bene, as thinkes mee. 168

Iaphet. (22)

Take here cattes and doggs to, 169
Otter, fox, fulmart also,
hares hopping gaylie can goe
have cowle here for to eate. 172

155 his] *om.* B W h. 156 the] *om.* H. 158 two] *om.* W. 159 well may we see] you may well see B W h. *omnia*] *nomina*? H. *Instead of the Latin passage*] Then noye shall goe into the arke with all his family, his wief except *and* the arke must be borded rounde about, and one the bordes all the beastes *and* fowles B W h (*and* the arke] the arke h. one] vpon h), B h *add* hereafter receaved, must be painted that thes wordes may agree with the pictures. (receaved] rehearsed h. thes] there h.) 161 lyons] lyons and B. 163 geates] goat and B. 166 bucke] buckes h, buck and B. 169 and] *om.* B W h. 170 fox] and fox B. fulmart] fulmare B, fillie mare W h. 171 gaylie] gaye B, gile W, goate h. 172] here haue cull for to eate B W h.

VXOR NOE.

And here are Beares, wolfes sett,
Apes, owles, marmoset,
weesells, squirrels, and firret;
here they eaten their meate.

VXOR SEM. (23)

Yet more beastes are in this howse:
here catt*is* maken it full crowse,
here a rotten, here a mowse,
they stand nye together.

VXOR HAM.

And here are fowles, les and more:
hearnes, cranes and byttour,
swans, peacockes, and them before
meate for this wedder.

VXOR IAPHET. (24)

Here are cockes, kites, crowes,
rookes, ravens, many rowes,
duckes, curlewes, who eu*er* knowes
eache one in his kinde?

and here are doves, diggs, drakes,
redshankes runninge through *the* lakes;
and each fowle that ledden makes
in this shipp men may finde.

NOE. (25)

Wife, come in! why standes thou here?
thou art ever froward, that dare I sweare.
come in, on gods half! tyme yt were,
for feare lest that we drowne.

vxor Noe] Noyes wief B w h. 173 Beares] beares and B. 174] *om.* B. vxor Sem] Sems wief. 177 yet more] here are B W h. 178 it] in H. full] *om.* W h. 179 here] here is h, *twice.* 180 they] that B W h. vxor Ham] Caims wief B W h. 183 and] haue H. vxor Iaphet] Iaphett*es* wief B W h. 187 duckes] cuckoes H. eu*er*] so H. 189 and] *om.* W. diggs] digges and B. 190 through] over h. *the*] *om.* B W h. 192 men] mon B, nowe W h. 194 that] *om.* W h. dare I] I dare well W h. *The verse runs best when both* that *and* well *are omitted.* 195 in] *om.* H. 196 we] thou h.

VXOR NOE.

Yea, Sir, set vp your sayle
and rowe forth with evill heale!
for, without any fayle,
I will not out of this towne.

(26)

But I haue my gossips everichon,
one foote further I will not gone;
they shall not drowne, by St. John,
and I may save their lyfe.
they loved me full well, by christ;
but thou wilt let them in thy chist,
els rowe forth, Noe, whether thou list,
and get thee a new wife.

NOE. (27)

Sem, sonne, loe, thy mother is wraw.
for sooth such another I do not know.

SEM.

Father, I shall fett her in, I trow,
without any fayle.
Mother, my father after thee send,
and bydds the into yonder ship wend.
loke vp and se the wynde,
for we be readye to sayle.

VXOR NOE. (28)

Sonne, goe again to him and say:
I will not come therein to daye.

NOE.

Come in, wife, in 20 devills waye,
or els stand there without.

HAM.

shall wee all fet her in?

vxor Noe] Noyes wief B W h. 198 heale] hayle B W h. 199 any] *om.* W h. fayle] faile I will not out h. 200 I will not] *om.* h. 204 lyfe] lyves B. 206 wilt] *om.* W. in] into B W h. chist] that h. 207 forth] nowe W. whether] wher W h, when B. list] listes B. 209 wraw] ny h. 210 for sooth] by God B W h. know] see h. 214 bydds] prayes h. vxor Noe] Noyes wief B W. 217 and] I W h. 220 there] *om.* H. without] all daye W h.

NOE.

yea, sonnes, in Christs blessinge and myne :
I would, yow hyde yow betyme,
for of this flood I am in doubte.

THE GOOD GOSSOPES. (29)

The flood comes in, full fleetinge fast,
on every side it spredeth full fare ;
for feare of drowning I am agast,
good gossip, let us draw neare.

(30)

and let vs drinke or we depart,
for often tymes we have done soe ;
for at a draught thou drinkes a quarte,
and so will I doe, or I goe.

IAPHET. (31)

Mother, we praye you altogether
—for we are here yo*ur* owne childer—
come into the ship for feare of the wedder,
for his love that you boughte.

VXOR NOE.

That will I not for all yo*ur* call,
but I haue my gossopes all.

SEM.

In feith, mother, yet you shall,
whether you will or not.

(tunc ibit.)

224 am] stand B. The Good gossopes] The Good Gossippes songe W, Gossip H. 225 in full fleetinge fast] flittinge in full faste W h, fleeting in a pace B. 226 it] that W h. spredeth] breadeth H. full fare] in hast H. 228 gossip] gossippes W h. us draw neare] me come in H. 231 draught] tyme H. 232 doe] *om.* H. *After* or I goe] B W h *continue :*

here is a pottell of malmesy, good and stronge,
it will reioye both hart and tong ;
though noy thinke vs neu*er* so long
yet wee will drinke alyke.

(yet] heare W.) 234 yo*ur* owne] yo*ur* H. 233—239 *with their headings* Iaphet *and* vxor Noe] *come before the good gossips' song in* H. vxor Noe] Noyes wief B W h. 239 you] thou h. 240 you] thou W h. not] nought B. tunc ibit] *in the margin in* H, *om.* B W h.

NOE. (32)

Welcome, wife, into this boate.

VXOR NOE.

And haue thou that for thy mote!

(Et dat alapam vita?)

NOE.

A! ha! mary, this is hote,
it is good to be still.

a! children, me thinkes my boate remeves,
our tarying here hugelie me greves.
Over the lande the water spredes,
God doe as he will.

(33)

Ah! great God that art so good!
that worchis not thie will is wood.
now all this world is on a flood,
as I see well in sighte.

This window I will shut anon,
And into my chamber will I gone
till this water, so greate one,
be slaked throughe thy mighte.

(Tunc Noe claudet fenestram Archæ et per modicum spatium infra tectum cantent psalmum 'Save mee o God' et aperiens fenestram et respiciens.)

(34)

Now 40 dayes are fullie gone.
send a raven I will anone
if ought-where earth, tree, or stone
be drye in any place.

vxor Noe] Noes wyffe B W h. 242 And] *om.* B W h. mote] note B W h. Et dat alapam vita] *in the margin in* H, *om.* B W h. vita] *probably* Noe. 243 A] ha W h. 244 good] good for B W h. 245 a] ha W. remeves] renewes W h. 246 hugelie] heighly B W h. 247] W *has in the margin* then the singe, B h Then they sing and Noye shall speake againe. 249 that] thou H. 250] *om.* H. 251 this] the B. 253 I will shut] will I steake H. 254 will I] I will B W h. *Instead of the Latin passage*] B W h *have:* Then Noye shall shut the windowe of the arke, *and* for a littell space within bord he shalbe silent, *and* afterwardes opening the windowe *and* looking round about, saying (Noye shall] shall Noye W. within bord he shal] *om.* W, within bord they shalbe h. opening the windowe] *om.* W. and *before* loking] Noe h. round] *om.* h. saying] shall saye W, him saying h.) 257—304] *om.* B W h.

And if this foule come not againe, 261
it is a signe, soth to sayne,
that drye it is on hill or playne,
and god hath done some grace. 264

(Tunc dimittet corvu*m* et capiens columba*m* in manibus dicat.)

(35)

Ah! lord, wherever this raven be, 265
somewhere is drye, well I see;
but yet a dove, by my lewtye,
after I will sende. 268

Thou wilt turne againe to me 269
. . . . . .
for of all fowles that may flye,
thou art most meke and hend. 272

(Tunc emittet colu*m*bam et erit in nave alia colu*m*ba ferens oliva*m* in ore, quam dimittet ex malo per fune*m* in manus Noe, et postea dicat Noe.)

(36)

Ah! lord, blessed be thou aye, 273
that me hast comfort thus to-day;
by this sight I may well saye
this flood beginnes to cease. 276

My sweete dove to me brought hase 277
a branch of olyve from some place,
this betokeneth God has done vs some grace,
and is a signe of peace. 280

(37)

Ah! lord, honoured most thou be, 281
all earthe dryes now, I see,
but yet tyll thou comaunde me,
hence will I not hye. 284

All this water is awaye, 285
therfore as sone as I maye
Sacryfice I shall doe in faye
to thee devoutlye. 288

After 269] *one line seems to be missing.* alia colu*m*ba] alia*m* colu*m*bam H.

DEUS. (38)

Noe, take thy wife anone
and thy children every one;
out of the shippe thou shalt gone,
and they all with thee.
Beastes and all that can flie
out anone they shall hye,
on earth to grow and multeplye.
I will that yt be soe.

NOE. (39)

Lord, I thanke the through thy mighte,
thy bidding shall be done in height,
and as fast as I may dighte
I will doe the honoure,
And to thee offer sacrifice;
therfore comes in all wise,
for of these beastes that bene hise,
offer I will this stower.

(Tunc egrediens archam cum tota familia sua accipiet animalia sua et volucres et offeret ea et mactabit.)

(40)

Lord, God in maiestye
that such grace hast graunted me,
where all was lorne, save to be,
therfore now I am bowne,
My wife, my Childer, my meanye
with sacrifice to honoure thee
with beastes, fowles, as thou may see,
I offer here right sone.

DEUS. (41)

Noe, to me thou arte full able,
and thy sacrifice acceptable;
for I have fownd thee trew and stable,
on the now must I myn.

296 be soe] *the rhyme requires* soe be. 305] *preceded in* B W *by* Noe *as heading.* 307 where] when H. save] false B W. 309 Childer] children and B W h. 311 with] of B W h. 312] *and* full deuotion B W h. Deus] God W.

warry Earth will I no more
for mans synne that greves me sore;
for of youth man full yore
has byn enclyned to syne.

(42)

you shall now grow and multeply,
and earth againe you edefie;
each beast and fowle *that* may flie,
shall be afrayd of you.

And fishe in sea *that* may flytte
shall susteyne yow, I yow behite,
to eate of them yow ne lett,
that cleane bene you may knowe.

(43)

Thereas you have eaten before
grasse and rootes, sith you were bore,
of cleane beastes now, les and more,
I geve you leave to eate,

Safe bloode and flesh bothe in feare
of wrong dead carren that is here,
eates not of that in no manere;
for that aye you shall let.

(44)

Manslaughter also you shall flee;
for that is not pleasant to me.
that shedes bloode, he or shee,
ought-where amongst mankinde,

that blood foule sheede shalbe
and vengence have, that men shall se;
therfore beware now all yee,
you fall not in that synne.

318 for] that B. mans] mens B. me] *om.* H. 320 has] halfe W h. to] vnto B. 322 againe] *om.* H. you] to B W h. 323 each beast] earth-beast ? B. 324 afrayd] feared B W h. of] for H. 325 And] All B. sea] sea ye B. 326 *second* yow] that B, thee W h. 330 grasse] trees B W h. 331 now] *om.* H. 333 flesh] bloode H. 335 eates] eat you B W h. 336 let] leaue B W h. 337 *and* 338] *in* B *as one line:* manslaughter is not pleasant to me. 337 also] ever h, *om.* W. 338 is] *om.* W. to] vnto W h. 339 that] the that W h. 340 mankinde] mankin *is required by the rhyme.* 341] That sheedes blood, his blood shed shall be H. 342 that] *om.* B W h. 343 now] *om.* B W h. 344 in] to B, into W h.

(45)

a forwarde now with thie I make,
and all thy seede for thy sake
of suche vengeance for to slake,
for now I haue my will.

Here I behet the a heaste
that man, woman, fowle ne beaste
with water, while the world shall last,
I will no more spill.

(46)

My Bowe betwene you and me
in the firmament shall bee,
by verey token that you may see
that such vengeance shall cease,

That man ne woman shall never more
be wasted by water as is before,
but for syn that greveth me sore,
therfore this vengeance was.

(47)

Where cloudes in the welkin bene,
that ilke bowe shall be sene
In tokeninge that my wrath and tene
shall never this wroken be.

The stringe is turned toward you
and toward me is bent the bowe
that such wedder shall never showe,
and this behett I thee.

(48)

my blessing now I geue the here
to thee, Noe, my servant dere,

345 a] and H B. now] noye B W h. thie] yow H. 347 for to slake] for thie sake B. 351 the] this B W h. 352 spill] destroye h. 355 by] and h. token] tokens H. 357 That] The h, *om.* W. ne woman] *om.* W. 358 by] with W h. is] hath B, he hath bene W, they were h, *perhaps* this *is to be read instead of* is. 359 me] *om.* H. 362 ilke] same W h. bowe] rainebow h. 363 tokeninge] token B W h. and] I B. 367 never] *before* such B. 368 and] *om.* W h. 369 now] Noye W.

for vengeance shall no more appeare;
and now fare well, my darling deere. 372

Finis paginæ Tertiæ.

Pagina Quarta de Abrahamo *et* Melchisedech et Loth. The Barbers.

Qualiter Abraham reversus est de Cæde 4 regum, et occurret ei Melchisadech equitando, et erit Loth cum Abrahamo et dicat preco.

Nuntius. (1)

All peace, Lordinges, that be present,
and herken now with good Intent.
Now Noe away from vs is went
and all his Companye; 4

And Abraham through Gods grace, 5
he is comen into this place,
and yow will geue him rowme and space
to tell you of storye. 8

(2)

this playe, forsooth, begin shall he 9
In worship of the Trynitie
that yee may all here and see
that shall be done to daye. 12

My name is Gobet on the grene, 13
with yow no longer I maye bene.

372 darling] lording*is* B. paginæ Tertiæ] *om.* B W h. W *closes:* finis Deo Gracias per me George bellin 1592 Come lorde Iesu, Come Quicklye, h: Deo Gracias per me Geo bellin 1600. *First heading*] *om.* B W h. The Barbers] *om.* B W h. Qualiter] Incipit quarta pagina qualiter B h, incipit pagina quarta qualiter W. Abraham] *om.* W h. de] a B W h. occurret] occurrit B W h. Melchisadech] rex Salem etc. B W, rex Salem h. erit] et B W h. cum Abrahamo] et dicit Abraham B, et dicat Abraham W h. et dicat preco] preco dicit B, preco dicat W h. Nuntius] *om.* B W h; B *has in the margin* here beginneth the *pr*eface.

1 peace] *om.* W h. be] be heare W h. 2 and] now h. herken] listen B. 6 this] his W. 7 him] vs B W h. 8] *om.* H. of] of the W h. 9 forsooth begin] beginne for south B. 10 In] In the H. 11 yee] we H. here and] with eye H. *After* 12] H *has space for one line.* 14 no longer] *after* maye B W h.

farewell, my Lordinges, all by dene
for letting of *your* playe. (Et Exit.) 16

ABRAHAM. (3)

a! Thou high God, graunter of grace, 17
that ending ne beginning hase,
I thank thee, lord, that to me hase
to daye geven victorye. 20

Lothe, my Brother, that taken was, 21
I have restored him in this case,
And brought him home into his place
through thy might and mastrye. 24

(4)

To worship the I will not wond, 25
that 4 kinges of vncouth land
to daye hast sent into my hand,
and of riches great araye. 28

Therefore of all that I can wyn 29
to geve thee tyth I will begin,
the Cyttie sone when I come in,
and part with the my praye. 32

(5)

Melchisadech, that here kinge is 33
and Gods preist also, I wis,
the tyth I will geue him of this,
as skill is that I doe. 36

God that hase send me victorye 37
of 4 kinges graciouslie,
with him my praye p*a*rte will I,
the Cittye when I come to. 40

15 my] *om.* H. Lordinges] lordes W. Et exit] *replaced by* Abraham having restored his brother loth into his owne place, doth first of all begine the play and saith *in* B W h (Abraham] Heare abrahame h. into] vnto B. of all] *om.* h.) 17 a] *om.* H. graunter] and graunt H. 18 ne] no B, ner W, nor h. 19 to me hase] thou hast B W h. 20 geven] geuen me the B, geuen me this W h. 22 him] *om.* H. 23 into] to B, in W h. his] this H W h. 24 and] and they H. 25 I will] will I B. not wond] nowe wonne W h. 26 land] landes B. 28 of riches] riches with B W h. 29 I can wyn] I haue woone B W h. 32 and] to H. 33 here kinge is] here is kinge is H. 37 me] me the B W h. 39 my] a W h. p*a*rte] departe H. *After* 40] B W h *have as stage-direction:* here loth turning him to his brother Abraham doth saye. (doth saye] sayth 1600 h.)

LOTHE. (6)

Abraham, brother, I thank it thee, 41
that this daye hast delyvered me
of Enemyes handes and there postye,
and saved me from woe. 44

Therefore I will geue tithinge 45
of my Good whyle I am lyvinge,
and now also of his sendinge
tythe I will geue also. 48

(Tunc venit Armiger ad Melchisadech.)

ARMIGER. (7)

My lord, the kings tydinges arighte 49
your harte for to glade and lighte:
Abraham hath slayne in fighte
4 kinges, sith he went. 52

Here he will be this ilke nighte, 53
and riches with hym enough dight.
I hard him thank god almight
of grace he had hym sent. 56

(Melchis*edech* extendens man*us* ad Cæl*um*.)

MELCHISEDECH. (8)

Ah! blessed be God that is but one! 57
against Abraham I will gone
worshipfullie, and that anone,
my office to fulfill, 60

And present hym with bread and wyne, 61
for grace of God is him withine;

Lothe] Loth frater Abrahami B. 41 it] *om.* W h. 46 Good] goodes B. 48 tythe] the teith B W h. also] here h. *Stage-direction*] *om.* h. Melchisadech] Melchesedech ipsum et gratulando dicat armiger B W (ipsum] ad ipsum B. dicat] dicit B); *both* B W *and* h *have after the Latin stage-direction also one in English:* here the messenger doth com to the King of Salem *and* reioysing greatly doth saye. (to the] Melchesedech W. reioysing] reioyced W. saye] saye as followeth h.) Armiger] Messinger W h, *om.* B. 49 kings] king B W h. arighte] in right B, one righte W h. 50 for] *om.* B W h. and] and to B W h. 52 he] I H. 53 ilke] same W h. 54 enough] *after* riches B W h. 56 he] God H. *Instead of the Latin*] here Melchesedech, loking vp to heaven, doth thanke god for Abrahams victory *and* doth prepare himself to goe present Abraham B W h. (goe] goe and W. Abraham] Abraham et dicat h.) Melchis*edech*] Melchisedech rex Salem B h. 58 I will] will I B W, now will I h B W. 60 to] for to W h. 62 for] for the H.

speedes fast for love myne!
for this is godes will.

ARMIGER (cum Cuppa.) (9)

Syr, here is wyne, without en were,
and thereto bread, both white and Cleere,
to present him in good manere
that so us holpen hase.

MELCHISADECH.

To god, I wot, he is full deere,
for of all thinges his prayer
he hath, without danger,
and speciallie great grace.

MELCHISADECH. (10

(versus Abraham, offerens Calicem cum vino et panem super patinam.)

Abraham, welcome must thou be,
Gods grace is fullie in the,
blessed euer must thou be
that Enemyes so can meke.

I haue brought, as you may see,
bread and wyne for thy degree;
receave this present now at me,
and that I thee beseke.

ABRAHAM. (11)

Syr kinge, welcome in good faye,
thy present is welcome to my paye.

63 fast] *om.* W h. 64 godes] gods H. *Instead of the Latin*] the messenger offering to meete melchesedech with a standing cupp *and* bread doth say B, Here the messinger doth offer to melchesadecke a standing etc. W h (doth offer] offering h.) Cuppa] pocula W. *heading*] *om.* B h. 65 withouten] without H. 66 thereto] hereto W h, tharf H. 68 so us] God so H. *After the heading* Melchisadech] B W *have* here melchesedech answereth and saith (answereth and] Answeringe W.) 69—73] *om.* h. 70 of] *om.* W. his] in his B W h. 72 speciallie] especiallye W. great] this B h, his W. *Stage-direction*] tunc Melchisedech equitabit usque Abraham et offerrit calecem cum vino et panem super patenam et dicit Melchisedech B, *adding also the English one of* W h: Here Melchesedech coming to Abraham doth offer vnto him a cup full of wine *and* bread and saith. (Here] *om.* B h. Melchesedech] *om.* h. to] vnto W h. saith] sayth as followeth h.) 75 euer must thou be] euermore be he H. 78 *and* 79] *inverted in* B W h. 78 bread] here is bread B W h. 80 beseke] beseeche H. *Before the heading* Abraham] B W h *have* here Abrahame receivinge the offering of melchesedech, *followed in* B *by* doth saye, *in* W *and* h *by* and then doth offer vnto him a horse that is laden and saith as followeth. (then] *om.* W. vnto him] melchesadecke W. and saith as followeth] *om.* h.) Abraham] Abraham taketh the cup B.

God hase holpen me to daye,
vnworthy though I were. 84

He shall haue parte of my praye 85
that I wan, sith I went awaye.
therfore to thee thou take it maye,
the Tenth I offer here. 88

(Tunc tradet Equum oneratum sibi.)

MELCHISADECH. (12)

And your present, Sir, take I, 89
and honour yt devoutelye,
for much good yt may signefie
in tyme that is cominge. 92

therfore horse, harnes, and perye, 93
as falles for my dignitie,
the tythe of yt I take of thee,
and receave thy offringe. 96

(Tunc Abraham recipiet panem et vinum, et Melchisedech Equum oneratum *Loth* Decimæ.)

LOTHE. (13)

And I will offer with good intent 97
of such good as God hath me sent
to Melchisadech here present,
as godis will is to be. 100

Abraham, my brother, offred hase, 101
and so will I through Gods grace,
this royall cupp before your face,
receave yt now at mee. 104

(Tunc Loth offeret Cuppam cum vino et pane et recipiet Melchisadech.)

83 God] God that H B. 85 He] ye B W h. *Before* 88] B *inserts as stage-direction* here Abrahame offereth to Melchisedech a horse laden. 87 thou] that B W h. *The Latin stage-direction*] *om.* W h. tradet] tradit B. sibi] sibis H, sibi dicens B. *Heading*] *om.* h ; B *has after it and* W *before it, a stage-direction which is found also in* h : melchesedech receivinge the horse of Abraham very gladlie doth saye. (very] *om.* h. doth] doe W, *om.* h. saye] sayth as followeth h.) 92 cominge] to come B. 94 my] your H B W. 95 I] *om.* H B W. take] takes H B W. of] at H. thee] me H B W. 96 thy] my H B W. *Instead of the Latin stage-direction*] here loth offereth to melchesedech a goodlie cupp and saith B W h. (offereth] doth offer W, offeringe h. to] vnto h. and] *om.* h. saith] saith B W h, as followeth h.) Loth] noie H. ! 98 good] goodes B h. as] *om.* H. sent] lent B W h. 100] as Christ will so yt be H. 102 through] by B. 103 your] my W. 104 now] *om.* h. at] of W. *Instead of the Latin stage-direction*] Here Melchisedech receiving the cup at Loth saith as followeth B W h. (Here] *om.* B W. at] of W h. saith] *om.* B. as followeth] *om.* B W.)

MELCHISADECH. (14)

Syr, yo*ur* offringe welcome is,
and well I wot forsoth, I wis,
that fullie Gods will yt is
that is now done to daye.
goe wee together to my Cyttie,
and now God hartelie thank we
that helpes vs aye through his postye,
for so we full well maye.

EXPOSITOR (equitando.) (15)

Lording*is*, what maye this signifie,
I will expound apertlie,
that lewed, standing hereby,
may knowe what this may be.
This offring, I saie verament,
signifieth the new Testament,
that now is vsed w*i*th good intent
throughout all Christianitye.

(16)

In *the* old lawe, w*i*thout leasing,
when these two good men were lyving,
of beastes was all their offring
and eck their sacramente.
but sith Christ dyed on the roode tree,
with bread and wyne him worship we,
and on Sherthursday in his maundye
was his Comaundment.

(17)

But for this thinge vsed shold be
afterward as now done wee,

108 now] *om.* H. *Before* 110] B *inserts* here they go together *and* Abraham doth take the bread *and* wine *and* Melchesedech. 109 my] the B. 110 now] *om.* B, *after* God W h. 111 that] to H. helpes] helpe H. vs] *om.* B. aye] ever W, *om.* h. 112 we] *after* well W. equitando] *om.* H. 114 expound] expound it B W h. 115 lewed] the vnlearned B W h. 117 offring] *present* B W h. 122 two] *om.* B. 123 was all] were B W h. 124 eck] *om.* H. 125 on the] on B W h. 126 with] In B W h. him worship we] remember wee B W, his death remember wee h. 127 on Sherthursday] at his last supper B W h. in his] *our* maundie B, one our maunde W h. 129 this thinge] that after thinges B. 130 afterward] afterwardes B. now] *om.* B.

in signification, as leve you me,
Melchisedech did soe;
and tythes-makinge, as you se here,
of Abraham begunnen were.
therfore he was to God full deare,
and so were they both twoo.

(18)

By Abraham vnderstand I may
the father of heaven in good faye,
Melchisadech a preist to his paye
to minister that sacrament
that Christ ordayned on Sherethursday
in bread and wyne, to honur him aye;
this signifieth, the south to saye,
Melchisadechs present.

Deus. (19)

Abraham my servant, I saie to thee,
thy helpe and succour I will be,
for thy good deed much pleaseth me,
I tell thee wytterlie.

Abraham.

Lord, one thing that thou wilt see,
that I praie after with hart free,
graunt me, lord, through thy postye:
some fruyte of my bodye!

(20)

I have no childe, fowle ne fayre,
safe my Nurry, to be my heyre,
that makes me greatlie to apayre.
on me, lord, have mercye!

136 they] *om.* B W h. 141 on Sherethursday] that said daye B, the foresaide daie W h. 143] *om.* H, *leaving after* 144 *space for one line.* 144 Melchisadechs] Melchisedech his B, Melchesadecke here h. *After* 184] B W h *have as stage-direction:* here God appeareth to Abraham and saith. (to] vnto W h.) Deus] God W h. 146 and] and thy W h, and sorrow B. I will] will I B. 147 deed] deed*is* B. pleaseth] pleased B. *Heading*] *after a stage-direction in* W (*which, though after* Abraham, *also* B h *have*) here abraham turning to God saith. 149 Lord] Lord in H. wilt] wouldest B W h. 150 free] full free B h. 153 ne] nor B. 154 safe] but B.

DEUS.

My frend, Abraham, leve thou me :
thy nurry thyne heyre shall not bee,
but one sonne I shall send the,
begotten of thy bodye.

(21)

Abraham, doe as I thee saye :
looke vp and tell me, if thou maye,
starres standing on the straye ;
that vnpossible were.

no more shalt thou, for no neede,
nomber of thy bodye the seede
that thou shalt have withouten dreede,
thou art to me so deere.

(22)

Wherfore, Abraham, servant free,
loke that thou be trewe to me,
and forward here I make with the
thy seede to multeplie.

So much more further shalt thou be,
King*is* of thie seed men shall see,
And one Child of great degree
all mankind shall forbye.

(23)

I will that from henceforth alwaie
ech knaveschild one the eight daye
Be Cyrcum*cised*, as I saye,
and thou thy self full sone ;

Deus] God W. 157 My frend Abraham] Nay abraham frend B. 158 heyre] heyre he W h. 160 begotten] gotten H. 163 straye] shaye H. 165 no neede] thy meede H. 166 of thy bodye the] thy bodelye W h. 167 withouten dreede] withouten deed B. for thy good deede H. 169 Wherfore] therefore B W h. 171 forward here I] here a forward I B W h. with] to W h. 173 *and* 174] *om.* H. 173 more] *om.* B, folke h. shalt thou] thou shalte h. 174 of] *om.* H. 177 that from] *om.* B W h. henceforth] hether forward B W, hense h. alwaie] awaye B. 178 knaveschild] man a child B, manchild W h. one] *om.* H. 179 *and* 180] *written as one line in* H. 179 I] you H. as I saye] on the Eighte Daie W h. 180 and] *om.* B W h.

and who circumcised ne is
forsaken shalbe with me, I wis;
for Inobedyent that man is.
therfore looke that this be done.

ABRAHAM. (24)

Lord, already in good faye
blessed be thou, ever and aye;
for that men verey knowe may
thy folke from other men,

Cyrcumcised they shall be all
anon for ought that may befall.
I thank thie, lord, thy owne thrall,
kneling on my knen.

EXPOSITOR. (25)

Lordinges all, takes good intent
what betokens this Comaundment:
this was some tyme a sacrament
in thould lawe truelye tane.

As followeth now verament,
so was this in the old Testament;
but when Christ dyed, away yt went,
and Baptisme then began.

(26)

Also God behetes here
to Abraham, his servant deere,
so much seede that in no manere
nombred might not be,

and one seede, mankinde to forby.
that was Ihesus Christ witterlye.

181 *and* 182] *written as one line in* H. 181 who] who so W h. ne] not B W h. 182 me] *om.* H B. with] *before* shalbe H. 183 Inobedyent] vnobediente W h, disobedient B. 184 therfore] *om.* B W h, *the omission of* that *in* 184 *would correct the line.* 186 ever] now B. 187 men verey] verely B, every one h, we W. 190 anon] mon W h. 191 thank] thrall H. 195 tyme] tymes h. 197 now] is now H. 198 the] *om.* B. 199 when] *om.* B. yt] he B. 200 and Baptisme then began] and then began baptisme B W h. 201 Also] And also h. God] god*is* B H. behetes] *promise* behitte us B h, promysed behette us W. 203 much seede] melchesedech B. 204 nombred] nombred yt h. not] *om.* B W h. 205 one] *om.* H. to forby] for to be B, oughte to be W h. 206 Ihesus Christ] christ Iesus B W h.

for of his kinde was our Lady,
and so also was he.

DEUS. (27)

Abraham, my servant Abraham!

ABRAHAM.

Loe, lord, already here I am.

DEUS.

Take Isaack, thy sonne by name
that thou lovest best of all
and in sacrafice offer him to me
vpon that hill, besyde thee.
Abraham, I will that yt so be
for ought that may befall.

ABRAHAM. (28)

My lord, to thee is my entent
ever to be obedyent,
that sonne that thou to me hast sent,
offer I will to thee,
And fulfill thy Comaundment
with harty will, as I am kent.
high God, lord omnipotent,
thy bydding done shall be.

(29)

My meany and my childer ech one
lenges at home, both all and one,
safe Isaak shall with me gone
to a hill here besyde.
Make thee ready, my Derling,
for we must doe a lyttle thing.

207 his] this W h. kinde] *om.* B. Deus] God W. 210 lord] here H. 211 Isaack thy sonne] thy sonne Isaack ? ? 212 best] the beste W h, most H. 213 offer] *om.* W. 214 hill] hill ther B W h. 215 that] *om.* H. so be] be soe W h. *Before the heading*] B *has the stage-direction:* here Abraham answereth very meekly to god and saith. 223 high] though B. God lord] lorde god W h. 224 done] *om.* W, done lorde h, done lorde god B. 226 lenges] henges B. both] both both B h. 227 Isaak] Isaak my sonne B W h. shall] *before* gone B W h. *after* 228] B W h *have as stage-direction:* here Abraham turning him to his sonne Isaac saith. 229 my] my deare B W h.

this wood vpon thy back thou bring,
we must not long abyde.

(30)

A sword and fire I will take,
for sacrifice I must make;
God*is* bydding will I not forsake,
but aye obedyent bee.

Isaak.

Father, I am all readye
to doe yo*ur* bydding mekelie,
to beare this wood full bowne am I,
as you comaunde me.

Abraham. (31)

O Isaak, Isaak, my derling deere,
my blessing now I geve the here.
take vp this fagot with good cheare,
and on thy backe yt bringe,
and fire with me I will take.

Isaake.

your bydding I will not forsake,
father, I will never slake
to fulfill yo*ur* byddinge.

(Tunc Isaak accipiet lignum super tergum et ad montem pariter Ibunt.)

Abraham. (32)

Now Isaake, sonne, goe we our waye
to yonder mountayne, if that we maye.

231 vpon] doe one W h, do thou B. thou] it W H, *om.* B. 232 must] maye B. long] longer B. *After* 232] B W h *have as stage-direction:* Heare abraham taketh up a sword *and* fier. 233 I will] that I will B W h. 234 I must] me hoves B, me behoues W h. make] to make B W, me to make h. 235 God*is*] his H. not] never h. 236 aye] ever B W h. *After* 236] *as stage-direction:* here Isaack taking the bundell of stickes speaketh to his father B, here Isaack speaketh to his father and taketh a burne of sticks and beareth after his father and saieth W h. (burne] faggot h, and saieth] sayinge h.) 238 mekelie] most meekly B W h. 239 full] *om.* H. 240 comaunde] commaunded W h. 241 O] *om.* B, *with which omission this verse runs most smoothly. One* Isaak] *om.* W h. 242 now] *om.* H. here] in feare B. 245 with me] *om.* B, with vs W h. *Stage-direction*] *om.* W. Here they go both together to the place to do sacrifice B h. (Here] *om.* B. together] *om.* h.)

ISAAKE.

my dere father, I will assaye
to follow you full fayne.

ABRAHAM.

O! my hart will break in three,
to heare thy wordes I have pyttie.
as thou wilt, lord, so must yt be:
to thee I will be bayne.

(33)

lay downe thy fagot, my owne sonne deere!

ISAAK.

All ready, father, loe yt is here.
but why make you so heavie cheare?
are you any thing adred?

father, if it be yo*ur* will,
wher is the beast that we shall kill?

ABRAHAM.

Ther is non, sonne, vpon this hill
that I see here in this steed.

ISAAK. (34)

Father, I am full sore afraide
to see you beare this drawen sworde.
I hope for all middle-yorde
you will not slaye yo*ur* childe.

After 252] B W h *have the stage-direction:* abraham being minded to slea his sonne leiftes up his handes to heauen *and* saith (sonne] sonne Isaake W h. handes] hand B. saith] saith followinge W.) 253 O] ho W. *After* 257] B *has as stage-direction:* Isack layeth downe the wood and goeth to his father *and* saith. 258 is] *om.* B W h. 259 so] sucke W. 262 we] ye B. 263 Ther] Thereof H W h. sonne] *after* Thereof H W h, *an omission of* sonne *would make the verse correct in the form in which* H W h *have it.* 264 this] *om.* W, *which omission improves the rhythm of the line. After* 264 *as stage-direction*] Isack fearinge lest his father would kill him saith B W h. Isaak] Isaak dicat h. 265—267 afraide, sworde, middle-yorde] *the forms* aferde, swerde, middle-yerde *are required by the rhyme.* 266 this] that B W. 267 yorde] land B. 268 you] wee B.

ABRAHAM.

Dread thie not, my childe, I red,
our lord will send of his godhead
some maner beast into this stydd,
ether tayme or wylde.

ISAAK. (35)

Father, tell me, or I goe,
whether I shall have harme or noe.

ABRAHAM.

Ah dere God, that me is woe!
thou burstes my hart in sunder.

ISAAK.

Father, tell me of this case,
why you yo*ur* sword drawen hase,
and beare yt naked in this place;
thereof I have great wonder.

ABRAHAM. (36)

Isaac, sonne, peace! I pray thee,
thou breakes my harte even in three.

ISAAC.

I praye you, father, leane nothing from me,
but tell me what you thinke.

ABRAHAM.

O Isaac, Isaac, I must thee kill.

ISAAC.

Alas! father, is that your will,
your owne childe here for to spill,
vpon this hilles brynke?

After 269] B W h *have the stage-direction* Here Abraham comfortes his sonne and saieth (Here] *om.* B W. comfortes] comforting B h. and saieth] *om.* B, sayinge h.) Abraham] *om.* h. 271 maner] manner of W h. stydd] feild B W h. 274 have] *om.* B, be W h. harme] harmede W h. 276 burstes] breakes B W h. 281 I pray thee] I thee praie W. 282 even] anon h, *om.* W. in three] in sunder W. 283 father] *an omission of this word would cure the line.* 284 what] that B. 285 O] a B W h. 287 for] *om.* H W. 288 hilles] hill H.

(37)

If I haue trespassed in any degree,
with a yard you maye beate me;
put vp yo*ur* sword if yo*ur* will be,
for I am but a Childe.

ABRAHAM.

O my sonne, I am sory
to doe to thie this great anye:
Gods Comaundment do must I,
his workes are ay full mylde.

ISAAC. (38)

Wold God, my mother were here with me!
she wolde knele vpon her knee,
praying you, father, if it might be,
for to save my life.

ABRAHAM. (39)

O Comelie Creature, but I thee kill,
I greeve my God, and that full Ill:
I may not worke against his will
but ever obedyent be.

O Isaac, Sonne, to thee I saye:
God has Comaunded me this daye
sacrifice—this is no naye—
to make of thy boddye.

ISAAC. (40)

Is it Gods will I shold be slaine?

ABRAHAM.

yea, sonne, it is not for to layne;
to his bydding I will be bayne,
ever to his pleasinge.

But that I doe this dolefull deede,
my lord will not quyte me my meede.

290 maye] might H. 293 my] my dere B W h. 294 to thie] *om.* H. 296 ay] Ever W. 298 knele] knele downe B W h. 299 might] maye W. 306 this] to W h. 308 make] make it H W h. boddye] bloode H. 309 shold be] shalbe B W h. 310 for] *om.* H. 312 ever] and ever B W h. to his] to him B W h. 314 me my meede] me in my neede W h

ISAAC.

Mary! father, God forbydd
but you doe yo*ur* offringe.

(41)

Father, at home yo*ur* sonnes you shall finde
that you must love by course of kinde.
be I once out of yo*ur* mynde,
yo*ur* sorrow may sone cease,

But you must doe Gods bydding.
father, tell my mother for nothing.

ABRAHAM.

For sorrow I may my handes wring,
thy mother I cannot please.

(42)

O Isaac, blessed mot thou be!
almost my wyt I lose for thee,
the blood of thy bodye so free
me think full loth to sheed.

ISAAC.

Father, sith you must needs doe soe,
let it passe lightlie and overgoe;
kneling on my knees twoo,
yo*ur* blessing on me spreade!

ABRAHAM. (43)

My blessing, deere sonne, give I the
and thy mothers with hart so free;
the blessing of the Trynitie,
my deare sonne, on the lighte!

315 Mary] Nay B. 317] *The omission of* Father *would correct this line.* 319 once out] out once H. 321 But] But yet B W h. *After* 322] *as stage-direction:* here Abraham wringeth his handes, and saith B W h. (and saith] sayinge h.) 325 O] *om.* B. Isaac] Isaac, Isaac H B W. 327 so] *om.* H. 328 me think] I ame B W h. *After* 328] *as stage-direction:* here Isack kneleth on his knees *and* asketh his ffathers blessing B, here Isack askinge his father blessinge one his knyes and saith W h. (blessinge] blessinge kneelinge h. and saith] *om.* h.) 331 on] vpon h. 333—337] *om.* W h. 334 hart] that B. so] *om.* H.

ISAAC.

Father, I pray you, hyde myne eyne
that I se not *your* sword so kene;
your stroke, father, wold I not seene,
lest I against yt grill.

ABRAHAM. (44)

My Deere sonne Isaac, speak no more,
thy wordes make my hart full sore.

ISAAC.

O deere father, wherfore? wherfore?
syth I must nedes be dead,

of one thing I wold you praye:
since I must die the death this daye,
as few strokes as you maye,
when you smyte of my heade.

ABRAHAM. (45)

Thy mekenes, childe, makes me afray;
my song may be 'well awaye!'

ISAAC.

O deare father, doe awaye
your making so mickle mone!

now truly, father, this talking
doth but make long tarying.
I praye you, come and make ending,
and let me hence gone!

ABRAHAM. (46)

Come hither, my Child, that art so sweete:
thou must be bounden, hand and feete.

(Tunc colliget eum.)

340 yt grill] did sliere B, yt fight? ? 342 make] makes B W h. 345 wold] will W. 346] *om.* H. this] to W. 347 as you] you well W, as you well B h. 351 doe awaye] awaye doe awaye B, doe awaye H W h. 352 mickle] much B W h. 355 come] come of B. 356 gone] be gone B W h. *Stage-direction*] Tunc colliget eum et ligavit H, here Isaake riseth and cometh to his father, and he taketh hym and byndeth hym and laieth hym vpon *the* alter to sacrifice hym h W, *but in* W *after the heading* Abraham. (byndeth hym] byndeth W. vpon] one h. sacrifice hym] sacrifice hym and saith W.)

ISAAC.

A! father, we must no more mete
by ought that I can see,

but doe with me right as you will,
I must obay, and that is skill,
Gods Comaundment to fulfill,
for need*is* so must it be.

(47)

Vpon the purpose that have set you,
for sooth, father, I will not let you,
but evermore vnto you bowe,
whyle that I maye.

Father, greete well my brethren yonge,
and praye my mother of her blessinge,
I come no more vnder her winge.
farewell for ever and aye!

(48)

But, father, I crye you mercye.
of that I haue trespassed to thee,
forgeven, father, that yt may be
vntill Domes daye.

ABRAHAM. (49)

My deare sonne, let be thy mones;
my child, thou greaved me but ones.
blessed be thou, bodye and bones,
and I forgeve thee here.

Loe, my deare sonne, here shalt thou lye;
vnto my worke now must I hye,
I had as leefe myselfe to dye
as thou my darling dere.

359 A] *om.* B W h. 360 can] maie W h. 361 right] then B W h. 364] and let me hence gone H. 365 have set you] you haue sett B. 366 you] *om.* B. 367 vnto] to B W h. 368 that] that e*uer* B W h. 371 I come no more vnder her w*i*nge] since come no more I shall vnder her wing B. 374 of] for all B. I] ever I W h. 375 father] *om.* H. 376 vntill] vnto H. 378 greaved] greves B W h. but] ever W h, e*u*ery B. 381 Loe] now B W h. 384 darling dere] deare darlinge W h.

ISAAC. (50)

Father, if you be to me kinde,
about my heade a kercher bynde,
and let me lightlie out of your mynde,
and sone that I were spedd.

ABRAHAM.

Farewell, my sweete sonne of grace!

ISAC.

I praye you, father, turne downe my face
a lyttle whyle, whyle you have space,
for I am full sore adred.

ABRAHAM. (51)

To doe this deede I am sorye.

ISAAC.

yea, lord, to thee I call and crye:
on my soule thou haue mercye,
hartelie I the praye.

ABRAHAM.

Lord, I wold fayne worke thy will.
this yonge Inocent that lyes so still
full loth were me hym to kill
by any manner of waye.

ISAAC. (52)

My deare father, I you praye,
let me take my clothes awaye,
for sheeding blood on them to daye
at my last endinge.

ABRAHAM. (53)

Harte, if thou wolde breake in three,
thou shalt never master me.

After 388] B W h *have the stage-direction:* here Abraham kisseth him and bindeth a karchaff about his head, and lettes him kneele and speaketh (Abraham] *om.* h. kisseth him] doth kisse his sonne Isaake W. and lettes him kneele and speaketh] *om.* W. speaketh] and speake as followeth h.) *After* 389] *as stage-direction:* Here let Isaake kneele downe and speake W. 391 *first* whyle] tyme h. *second* whyle] *om.* W. 394 yea] yon B. 399 me] *om.* H. 400 of] a W. 405 wolde] wouldeste W h. breake] borste W.

I will no lenger let for thee,
my God I may not greeve. 408

ISAAC.

A mercye, father! why tary you so? 409
smyte of my head, and let me goe!
I praie you, rydd me of my woe;
for now I take my leave. 412

ABRAHAM. (54)

Ah, sonne, my harte will breake in three 413
to heare thee speake such wordes to me.
Ihesu, on me thou have pittie
that I haue most in mynde! 416

ISAAC.

nowe, father, I se that I shall die, 417
almightie God in maiestie,
My soule I offer vnto thee:
lord, to yt be kinde. 420

(Tunc accipiet Gladium, faciens occidendi signum, et Angelus veniens capiet punctum Gladii illius, ac postea dicat Angelus.)

ANGELUS. (55)

Abraham, my servant deere! 421

ABRAHAM.

Loe, lorde! I am alreadye here.

ANGELUS I.

Laie not thy sword in no maner
on Isaac, thy deare derling! 424

Naie! do thou hym no anoy! 425
for thou dreades God, well se I,
that of thy sonne hast no mercy
to fulfill his byddinge. 428

411 you] god H. *Stage-direction*] Here abraham takes *and* bindes his sonne Isaake vpon the alter, *and* makes a signe as though he would cutt of his head with the sword; then the angell comes and takes the sword by the ende and stayeth it saying B W h. (Here] Here let *with infinitives* W h. takes] make h. and bindes . . . *to* makes] *om.* h. *and* makes] let hym W. cutt] slaye and cutt h. the sword] his sword W h. then] then let *with infinitives* W h.) I] *om.* B W h. 424 deare] *would be better omitted.* 425 Naie] and B W h. hym] to hym B W h. 426 for] *om.* B. se] wott B W h.

ANGELUS II. (56)

And for his bydding thou doest aye, 429
and spares nether for feare nor fraie
to doe thy sonne to death to daye,
Isaac to thee full deere, 432

Therefore God hase sent by me, in faye, 433
a lambe that is both good and gaie
into this place, as thou se maye.
loe! it is right here. 436

ABRAHAM. (57)

Ah! lord of heaven and King of blise, 437
thy bydding I shall doe, I wis.
Sacrifice here to me sent is
and all, Lord, throughe thy grace. 440

a horned wedder here I se, 441
among the breeres tyed is he,
to the offred it shall be
anone right in this place. 444

(Tunc Abraham mactabit Arietem.)

DEUS. (58)

Abraham, by my selfe I sweare, 445
for thou hast bene obedyent ever,
and spared not thy sonne so deare,
to fulfill my bydding, 448

Thou shalt be blessed, thou art worthy, 449
thy seede I shall multeplye,
as starrs and sand so many het I
of thy bodie cominge. 452

II] secundus B, *before* angelus W. 429 aye] this daye B. 431 to] this B. 433 Therefore] *could be spared and spoils the metre.* sent] send H. by me] to thee h. 435] *om.* B W h. 436 loe it is] to haue him B W, loe haue him h. 438 I shall doe] shalbe done B W h. 439 here to me] here B, sente me here W h. sent] send H. 440 Lord] lord*is* B. through] of B. *Before* 441] H *has as heading again* Abraham. 442 tyed is he] died to be B. 443] *om.* B. 443 offred] offred now h. it shall] shall he W h. this] his B. *Stage-direction*] Then lett Abraham take the lambe and kill him *and* lett god saye B W h. (and lett god saye] then god speaketh h.) Deus] God W. 446 ever] ayes B. *The rhyme demands the form* ere. 447 so deare] to teare B W h. 449 thou art worthy] that pleaseth me B W h. (pleaseth] pleased W h.) 450 shall] shall so W h. 451 as] as the B. many] *om.* B.

(59)

of Enemyes thou shalt have power, 453
and thy bloode also in feare,
for thou hast bene meke and boneere
to doe as I the bade. 456

And all nations, leeve thou me, 457
blessed evermore shal be
through fruyt that shall come of thee,
and saved throughe thy seede. 460

Expositor. (60)

Lordinges, this significa*cion* 461
of this deed of devotion,
and you will, you wit mon,
may turne you to much good. 464

This deed you se done in this place, 465
In example of Ihesu done yt was,
that for to wyn mankinde grace
was sacrifised on the rode. 468

(61)

By Abraham I may vnderstand 469
the father of heaven that can fand
with his sonnes blood to break that band
the Devil had brought vs too. 472

By Isaac vnderstand I may 473
Ihesu that was obedyent aye,
his fathers will to worke alway,
his death to vnderfonge. 476

Finis paginæ Quartæ.

454 and] and of W h. 455 for] because B, *om.* W h. hast bene] art B. 456 to] and W. as] all B. 457 And] and of B W h. 458 shalbe] shall thou be W h. 459 through] the H. shall come] shalbe come B. 460 and] and be h. saved] saved be W. 463 mon] more B. 464 you to] to you B. 465 deed] deed that H B. se done] done is B, see done here W h. 466 In] an W h. 467 to] *om.* B. mankinde] mankindes W h. 468 rode] tree H. 470 of] in B. 471 sonnes] his H. 472 the] that the B W. had] *om.* B. 473 I may] *om.* W. 476 his] and B. to] for to W h. vnderfonge] confounde B. *The rhyme requires* underfoe. *After* vnderfonge *resp.* confounde B W h *continue:*

Pagina Quinta de Mose et Rege Balaak et Balaam Propheta. The Capp*ers*.

Deus. (1)

Moyses, my servaunte life *and* dere, 1
and all the people that be here,
you wott in Egipte when you were,
out of thralldome I you broughte. 4

I wyll, you honour no God saue me, 5
ne Mawmentrye none make yee,
my name in vayne nam not yee,
for that me lykes naughte. 8

(2)

I will, you hold y*our* holy daye, 9
and worshipp also, by all waye,
father and mother all that you maye,
and slaye no man no-where. 12

Fornication you shall flee; 13
no mens goods steale yee;
ne in no place abyde ne bee
falce wytnes for to beare. 16

(here let the doctor kneele and saye.)

(62)

Such obedience graunt us, o lord, 477
eu*er* to thie most hollie word,
that in the same wee maye accord,
as this Abraham was beyne. 480

and then altogether shall wee 481
that worthie King in heaven see,
and dwell w*i*th him in great glory
for eu*er* and eu*er*. amen. 484
(Here the messenger maketh an ende.)

Messinger. (63)

Make rome, lording*is*, and geue vs waye,
and lett balack come in *and* playe,
and balam that well can saye,
to tell you of prophescie. 488

that lord that died one good frydaye,
he saue vs all, both nighte and daye!
fare you well, lording*is*, I goe my waye,
I maye no longer abide. 492
ffinis.

(476 let] *om.* h. kneele] kneeleth h. and] down and W h. saye] sayeth h. 481 and] *om.* W. then] *om.* B. 482 that] the B. maketh an ende] endeth the playe h. *Heading*] *om.* B W. 485 vs] you W h. 490 nighte] might B. 491 you] *om.* W h. well] well my W h. 492 abide] *the rhyme seems to require* abye. ffinis] Finis deo gracias per me Georgi bellin 1592 (bellin 1592] Billinges 1600 h.) Come lorde Iesu Come Quicklye W h.)

Latin heading] *om.* B. Pagina] Incipit pagina W h. Rege Balaak et Balaam Propheta] de lege sibi data W h, h *adding* et dicat. The Capp*ers*] The Capp*ers* playe B. The Cappers and lynnan drapers playe W h, *before the Latin. Heading*] Deus ad Moysen B W h. 5 *and* 6] I will you haue no other god but me, nor false god*is* non make yee B W h. (other] *om.* W h.) 7 nam] myn H. 8 me] *after* lyketh B W h. 10 also by] it eke B W h. 14 mens] manner B. 15 ne] nor B W h. abyde] longe lying B W, longe lenge h. ne] not B, nor W h.

(3)

Your neightboures wyves covettes noughte,
servant ne good that he hath boughte,
oxe ne asse in deede ne thoughte,
nor any thinge that is his,

Ne wrongefullie to haue his thinge
agayne his will and his lykinge ;
in all these doe my byddinge,
that you doe not amisse.

(Tunc princeps Sinagogæ statuet eum in loco et quasi pro populo loquatur ad Dominum et Moysen.)

Princeps Sinagogæ. (4)

Ah! good lord, much of mighte,
thou comes with so great lighte ;
we bene so afraide of this sighte,
no man dare speak ne looke.

God is so grym with us to deale,
but Moyses, master, with us thou mele ;
els we dyen many and feele,
so afrayde bene all wee.

(tunc Moyses stans super montem loquatur ad populum.)

Moyses. (5)

Gods folke, drede you noughte,
to prove you with God hath this wrought,
to make you afrayd in deede and thoughte
aye for to avoyde synne.

17 covettes] desier ye B W h. 18 ne] nor B W h. 19 ne] nor B W h. ne] or B, nor W h. 20 any] no B W h. 21 Ne] nor B W h. 22 will and] love and B, love or W h. 23 doe] kepe B W. *Stage-direction*] *om.* B W h. eum] eu H *for* eo ? *for* se ? *Prof. Zupitza.* *Heading*] Moyses B W h. 25—33] *run in* B W h *as follows :*

Good lord, that euer was good, furtie dayes now fasted have I
I will fulfill with mild moode that I might be the more worthie,
thie comaundemt*is* ; for I stood to learne this token truly ;
to here them now full still. now will I work thie will.

(euer was] arte ever so W h. comaundemt*is*] commaundmt W h. here them] heare thee W h.) 28 looke] see ? *as rhyme to* wee *in* 32. *Stage-direction*] *in* H *in the margin*, tunc Moses in mont dicat populo B W h. *Heading*] *om.* B W h. 33 Gods] Good B. 34 you] *om.* W, to you h. with] that W, *om.* h. this] us W. 35—36] *in* B W h :

take these word*is* in your thought,
now knowen ye what is siene. (take] thinke W h.)

By this sight you may now see, 37
that he is pereles of postye;
therfore his teachinge look done yee,
thereof that you not blyn. 40

PRINCEPS SINAGOGÆ. (6)

Ah! highe lord, god almighte, 41
that Moyses shynes wondrous bright!
I may no way for great lighte
now looke upon hym. 44

And horned he semes in our sighte, Exodus 34, 29. 45
sith he came to the hyll, dight
our lawe he hase I hope aright,
for was he never so grym. 48

MOYSES. (7)

you, gods folke of Israell, 49
harkens to me that loven heale,
God bade you sholde doe everye deale,
as that I shall saye. 52

Six dayes boldelye worches all, 53
the seaventh Sabaoth you shall call,
that daye for ought that may befall
hallowed shalbe aye. 56

(8)

That doth not this deede deade shall be; 57
in houses fire shall no man see.
first fruytes to God offer yee,
for so hym selfe bade. 60

Gould *and* silver offers also, 61
purple, bisse, and other moe,
to hym that shall save you from woe
and helpe you in your neede. 64

37 now] *before* yee B W h. 39 teachinge] token B W h. 40 not] ney B, ne W h. *Heading*] Docter B W h. 41—49] *om.* B W h. 49—65] *come in* B W h *after* 88 *and after the* 16 *lines which the same three MSS. insert between* 88 *and* 89. 49 folke] people W. 50 to me that loven heale] all unto my spell B W, ye all unto my spell h. 51 doe] kepe B W h. everye deale] well B W h. 52 as] this B W h. 56 aye] for aye h, for ever W. 57] Who doth not this, die shall he B W h. 58 fire] for ever W h, how sh? fair B. 60 so] *om.* W h. bade] byde W h. 61] *om.* W h. 62 bisse] *and* byse B, and kyse W h. and other moe] both to B W h.

EXPOSITOR. (9)

Lordinges, this Comaundment
was of the old Testamente,
and yet is used with good entent
with all that good bene.
This storye all if we shold fong,
to playe this moneth it were to longe;
wherfore most frutefull there amonge
we taken, as shall be sene.

(10)

Also we read in this storie,
God in the Mownt of Synai
toke Moises these comaundments verelye,
wrytten with his owne hande
In tables of ston, as reade I,
but when men honoured Mawmentry,
he brake them in anger hastelye,
for that he wold not wonde.

(11)

But afterward sone, leeve ye me,
other tables of stone made he,
In which God bade wrytten shold be
his wordes that were before,
The which Tables shryned were
after as God can Moyses leare;
and that shryne to them was deare
thereafter evermore. (Tunc Moyses descendet de monte, et ex altera parte montis dicet rex Balaac equitando.)

66—70] *in* B W h: was the first law that euer god sent,
tenne points there bene, that taken entent,
that most effect is in.
but all that storye for to fong,

71 there] euer B W h. 73 Also] After B W h. in] on B W h. 74 God] that B W h. 75] God gaue the law witterly B W h. 76 owne] *om.* W h. 77 tables of ston] stony tables B W h. I] we W. 78 but when] before B W h. 79] moyses brake them hastely B W h. 81 *and* 82] *in* B W h:

But after, played as yee shall see,
other tables out carved he.

83 In] *om.* B W. 84] the words he said before B W h. 87 them] him B W h. 88 dicet] dice H. *Stage-direction*] Iterum apparet deus ad moysen B, Then god appeared againe to moyses W h; *all the three MSS. add* tunc descendet de monte et veniet rex Balack equitando iuxta montem et dicat.

BALAACK REX. (12)

I, Balaack, king of Moab land, 89
all Israell I had it in my hand;
I am so wroth, I wold not wond
to slaye them, ech wighte. 92
For their God helpes them stiflye 93
of other landes to haue mastrye,
that it is bootles witterlie
against them for to fighte. 96

(13)

What nation soever dose them noye, 97
Moyses prayes anone in hye;
therefore haue they sone the victorie,
and other men they haue the worse. 100
Therfore how will I wroken be, 101
I am bethought, as mot I the!
Balaam, I will, shall come to me
that people for to curse. 104

(14)

For sworde ne knife may not avayle 105
these ilke shroes for to assaile;
that fowndes to fight he shall faile,
for sicker is hym no boote. 108

After 88] B W h *insert:*

DEUS.

moyses, my seruant, goe anon
and karve out of the rock of stone
tables to write my biddingis on,
such as thou hadest before.
and in the morning look thou hie
into the mount of Sinay.
lett no man woote but thou onely,
of companie no more.

MOYSES.

lord, thie biddinge shalbe done,
and tables carved out full soone;
but tell me, I pray thie this boone,
1 what wordis I shall write. 12

DEUS.

Thou shall write the same lore 13
4 that in the tables were before;
5 it shalbe kepte for euermore,
for that is my delight. 16

8 tunc Moses faciet signum, quasi effoderet tabulas de monte, et super ipsas scribens dicat populo et dicat
9 moyses.

(11 this boone] what bene h, *om.* W.)

90] all Israell and I hand in hand B W h. 92 ech] euery B W h. 93 stiflye] so stowtely B W h. 97 soever] *om.* B W h. noye] a noye B W h. 99] then haue the euer the victory B W h. 100] *and* ther enemyes the worste B W h. 101 how] *om.* W. be] me W h. 102 am bethought] haue unthought me H. 103 I will] *om.* B W h. *Before* 105] fluryshe W h, *in the margin.* 106 these ilke shroes] that same people B W h. 107 he] *before* that W h. 108 is hym] it is B W h.

All nations they doe any, 109
and my selfe they can destroie,
as Ox that gnawes biselie
the grasse right to the roote. 112

(15)

Who so Balaam blesses, I wis, 113
blessed sickerlie that man is;
who so he curses, fareth amisse,
such loos over all hase he. Numbers, 22. 6. 116

Therfore goe fetch hym, Bachler, 117
that he may curse the people here,
for sicker on them, in no manner,
mon we not wroken be. 120

Before 109] Cast up B W h. 109 any] me anoye B. 110] and my folke comon doe destroy B W h. (doe] to W h.) 111 Ox] the oxe h. gnawes] draweth W h. biselie] bestely B. 113 so] so euer B W h. 114 sickerlie] southly B *after* blessed, W *after* man, surely h *after* man. 115 so] so ever W h. 116 loos] nam B W h. *Between* 116 *and* 117] B W h *insert the following* 39 *lines:*

but yet I trust venged to be 1
with dint of sword or polecy
of these false losells, leaues ye,
leaue this *with*outen dowte. 4

for to be wrocken is my desier; 5
my hart burnes as hott as fier
for vervent anger and for Ire,
that this be brought about. 8

Surgite dei patrie et opitulamini nobis et in necessitate nos defendite.

Therefore, my God and godes all, 9
o! mightie mars, one thie I call,
with all the powers infernall,
rise now *and* helpe at neede! 12

I am informed by true report, 13
how the mediat*ers* do resort,
to wine my land to ther comfort,
descended of Iacobs seed. 16

now show yo*ur* power, ye godd*is* mightie. 17
so that these catyffes I maye destroy,
having of them full victory,
and them brought to mischaunce, 20

beat them downe in plaine battell, 21
these false lossells soe cruell,
that all the world may here tell:
we take on them vengeaunce. 24

Out of Egipt fled they be, 25
and passed through the rede sea;
the Egiptians that pursued them,
truly,
were drowned in that same flood. 28

*wh*ich them doth aide in wrong or right, 29
who so eu*er* *with* them foundeth to feight
. . . . . .
he winneth littel good. 32

they have slaine—this wott I well—
through helpe of god of Israell 34
both Seon and Ogg, king*is* so fell,
and plainely them destroyed. 36

Therefore ryse up ye godes, echone! 37
ye be an hundred god*is* for one,
I would be wroken them upon,
for all ther pomp *and* pride. 40

(3 of] one W h. 11 powers] power B. 15 land] love W h. 22 cruell] fell h. 27 them] *before* pursued W h. 28 that same] the same h. 29 or] *and* B. *In the margin* sworde, *at* 21 *in* B W h, *at* 25 *again in* B.)

117 goe] to B. 118 the] these B, this W h. 119 sicker] suerlye W. 120 mon] may B W h. we not] not we h.

Miles. (16)

Syr, on *your* errand I will gone,
yt shall be well done, and that anone,
for he shall wreak you on *your* fone,
the people of Israell.

Balaack.

yea, looke, thou het hym gold great wone,
and riches for to lyve upon,
to destroy them if he can,
the freakes that be so fell.

Miles. (17) (tunc ibit ad Balaam.)

Balaam, my lorde greetes well thee,
and prayes the right sone at hym to be,
to curse the people of Iudy
that do hym great anoye.

Balaam.

Forsooth, I tell the, Bacheler,
that I may haue no power,
but if Gods will were;
that shall I witt in hye.

Deus (in supremo loco). (18)

Balaam, I comaund the,
King Balaak his bydding that thou flee;
that people that is blessed of me,
curse thou not by no waye.

Balaam.

Lord, I must doe thy byddinge,
thoughe it be to me unlykeing,

heading] Miles Rex balack B W h. 121 I will] will I B W h. 122 yt] that it B W, and it h. well] *om.* B W h. and that] *om.* B W h. 123 for] *and* B W. *heading*] rex Balack B W h. 125 wone] one B W h. 126 riches] land*is* B W h. 127 the] these B W h. *heading*] Miles rex Balack B, *om.* h. *stage-direction*] *in* H *in the margin:* tunc miles reges balack ibit ad Balaame et dicat B W h. (reges] rex B.) 129 thee] *om.* W. 130 right] *om.* B W h. sone] *om.* h, *after* hym W. 133 Forsooth I tell the] Abide a while ther B W h. 134 that] for B W h. 135 if] yf that B. 136 that] *and* that B W h. *before* 137] *as stage-direction:* tunc ibit balaam ad consulendum dominum in oratione, et scedens dicat deus. Balaam prayeth to god one his knees B W h. (et] *om.* W h. scedens] Sedentes W, *om.* h. dicat] *om.* h. deus] deum B.) 138 Balaak his] Balack*is* B W h. that thou] for to B W h. 139 of] for B. 142 to me] *after* it B h. unlykeing] unwilling B.

for truly much wynninge
I might haue had to daye.

DEUS. (19)

Thoughe the folke be my foe
thou shalt haue leaue thydder to goe,
but looke that thou doe right soe,
as I haue thee taughte.

BALAAM.

Lord, it shall be done in height,
this asse shall beare me aright;
goe we together anone, Sir knight,
for now leave I haue coughte.

(Tunc equitabunt versus regem, et eundo dicat Balaam.)

(20)

Now by the law I leve upon,
sith I haue leaue for to gone,
they shalbe cursed every one,
and I ought wyn maye.

If Balaak hold that he has heighte,
Gods hest I set at light,
warryed they shalbe this night,
or that I wend awaye.

(Tunc Angelus obuiabit Balaam cum gladio extracto in manu, et stabit asina.)

(21)

Goe forth, Burnell! goe forth, goe.
what the dyvell! my Asse will not goe,

143 truly] ther by B W h. 144 haue] a W h. 145 Thoughe the folke] Yett though balack B W h. (though] *om.* B.) 147 that] *om.* W. 150 aright] righte W h. 152 now] *after* leave B W h. *stage-direction*] tunc balaam et miles equitabunt simull et dicat Balaam B W h. 153] knight by my law that I lyve on B W h. 154 sith] now B W h. 155 cursed] *before* they B W h. every] *euery* ech B W h. 157 If Balaak hold] hold thie king B W h. has] be B W h. 158 hest] hoste W h. set] will sette W h. 159 warryed] cursed h. *stage-direction*] Tunc balaam ascendit *super* asinam et cum milite equitabit, et in obviam veniet angelus *domini* cum gladio extracto, et asina vidit ipsum et non balaham, ad terram *pro*strata iacebit, et dicat B W h, h *adding* balaham. *Between* 160 *and* 161] B W h *insert the following stanza:*

MILES.
balaham, do my lord*is* will,
and of goolde thou shalt have thie fill,
Spare thou nought that folke to spill
and spurne ther god*is* speach.

BALAAM.
I have god*is* wonderfell,
both ruffin and ragnell,
will work right as I them tell,
ther is no will to seeke.

served me she never soe!
what sorrow so her dose nye? 164

Rise up, Burnell! make thee bowne, 165
and helpe to beare me out the towne;
or as brok I my crowne,
thou shalt full sore abye! 168

(Tunc percutiet Asinam, et loquetur aliquis in asina.)

ASINA. (22)

Maister, thou dost evell witterly, 169
so good an ass as me to nye,
now hast thou beaten me thry
that beare the thus aboute. 172

BALAAM.

Burnell, whye begiles thou me, 173
when I haue most nede to the?

ASINA.

That sight that I before me see,
makes me downe to lowte. 176

(23)

am I not, M*aster*, thyne owne Ass, 177
that ever before ready was
to beare the whether thou woldest pas?
to smyte me now yt is shame. 180

Thou wottest well, M*aster*, pardy: 181
thou haddest never Ass like to me,

164 so her dose nye] soever it is B W, so ever it bee h. 165] what the devill now she is fallen downe B W h. (she is] is shee W h.) 166] but thou rise and make thie bowne B W h. (thou] nowe W h.) 167] and beare me soone out of this towne B W h. 168 full sore abye] abide I wis B W h. *stage-direction*] tunc *percutiet* balaam asinam suam cum acie, *quod* hic oportet aliquis transformari in *speciem* asine, et quando balaam *percutit*, dicat asina B W h. (cum acie] et nonum? B h. asina] asinam B.) 169 witterly] sekerly B W h. 171 thry] her thry B W h. 172 beare] bare B W h. 174 to] of W. 175 I] *after* me B W h. 177 I] *after* not B W h. 178 *and* 179] *in* B W h:

to beare thie whether thou wilt passe,
And many winter readie was.

180 now] *om.* B W h. yt] this B. 182 never Ass] non *euer* B, non never W, never non h.

ne never yet thus served I thee;
now I am not to blame.

(Tunc Balaam videns angelum evaginatum gladium habentem adorans dicat.)

BALAAM. (24)

Ah! Lord to thee I make a vowe,
I had no sight of thee erre now,
lyttle wist I it was thou
that feared my Asse soe.

ANGELUS.

Why hast thou beaten thy Ass thry?
now I am comen thee to nye,
that changes thy purpose falcelye,
and woldest be my foe.

(25)

And the Ass had not downe gone,
I wold haue slayne the here anone.

BALAAM.

Lord, haue pittye me upon,
for sinned I haue sore.
is it thy will that I forth goe?

ANGELUS.

yea, but looke thou doe this folk no woe
otherwise then god bade thee tho,
and saide to thee before.

(Tunc Balaam et Miles ibunt, Balaack venit in obuiam.)

BALAACK. (26)

Ah! welcome, Balaam, my frend!
for all myne anguish thou shalt end,
if that thy will be to wend,
and wreake me of my foe.

183 never] *euer* B. thus] so B W h. 184 I am] ame I B W h. videns] *after* Tunc B W h. adorans] adorans ipsum B W h; *all the three MSS. add:* Balaam falleth suddenly downe *and* speaketh to the angell. (falleth] shall falle W h. downe] *om.* W, one his knees h. angell] Angell saying h.) 185 Ah] O B. 187 it] that it B W h. 189 thy] whie B W h. 190 I am] ame I B W h. 191 changes] changed B W h. falcelye] so falslye W h. 192 and] and now B W h. 193 and] yf W h. the] this B W h. 197 is] Lord is B W h. 198 this] that B W h. 199 tho] doe B W h. *Stage-direction*] tunc balaam et miles equitabunt simull et in obviam veniet rex Balack *et* dicat rex B W h, h *adds* Balacke. *Heading*] Balack Rex B W, Rexe Balack h. 202 anguish] anger B W h. 204 of] one B.

BALAAM.

Nought may I speake, so haue I win,
but as God puttes me in
to forby all and my kin;
therfore sure me is woe.

BALAACK. (27)

Come forth, Balaam, come with me!
for on this hill, so mot I thee,
the folke of Israell thou shalt see,
and curse them I thee praye.

Thou shalt haue riches, golde, and fee,
and I shall aduance thy dignytye,
to curse men, cursed they may be,
that thou shalt see to day.

(Tunc adducens secum Balaam in montem et ad Australem partem respiciens dicat, ut sequitur.)

BALAAM. (28)

How may I curse them in this place,
the people that God blessed hase?
in them is both might and grace,
and that is alwayes seene.

Wytnes I may none beare
against god that this can were,
his people that no man may deare,
ne troble with no teene.

205 so haue I] as I haue B W h. 206 me in] me within B W h. 207 forby] forbidd B. and] the ende of B W h. 208 sure] sir W h. *Heading*] Balack Rex W h. 211 thou shalt] shalt thou B W h. 213 *and* 214] *in* B W h:

gould, and siluer, and eke peire,
Thou shalt haue great plentie.

(peire] pearle W h.) 215 men cursed they] them that it sonne B W h. 216] all that thou seest to day B W h. (seest] saide W. sayth h.) *Stage-direction*] tunc balack descendit de equo et balaam de asina et assendent in montem et dicit balack rex B W h. (assendent] assendit W. dicit] dicat W h.) *Between* 216 *and* 217] B W h *insert the following stanza:*

Lo! balaam, now thou seest here
God*is* people, all in feare,
Cittie, castell, *and* riuer;
looke now how likes thie;

1 Curse them now at my prayer, 5
as thou wilte be to me full dere,
and in my realme most of power,
4 and greatest under me. 8

(Tunc Balaam versus austrum dicat balaham.)

(1 now] *om.* W h. 7 of] in h.)

220 alwayes] ever well B W h. 221 I may] may I B W h. none] nowe W. 222 this] them B W h. were] leare h. 223 may] can B. 224 ne] nor W h.

(29)

I saye these folkes shall haue their will,
that no nation shall them gryll,
the goodnes that they shall fulfill
nombred may not be.

Their God shall them kepe and save
no other repreve may I not have;
but such death as they shall haue,
I praye God send me.

BALAACK. (30)

What the Devilles! eyles the poplart?
thy speach is not worth a fart,
doted I wot well thou art,
for woodlie thou hast wrougt.

I bade thee curse them, every one,
and thou blest them, blood and bone,
to this North syde thou shalt anon,
for here thy deed is nought.

(Tunc adducet eum ad Borealem partem.)

BALAAM. (31)

Herken, Balaack, what I say,
God may not gibb by no waye;
that he saith, is veray,
for he may not lye.

To bless his folk he me sent,
therfore I saie, as I am kent
that in this land verament
is used no Mawmentry. Numbers, 23, 19.

(32)

To Iacobs blood and Israell
God shall send ioy and heale;

225 these folkes] this folke B, these folke W h. 230 no] and B W h. repreve] hurte h. may I not] shall they non B W h. have] wane B. 232 me] to me B W h. *Heading*] Balacke Rex W, Rex Balacke h. 233 the] a W. Devilles] deuill B W h. the] thie thou B W h. 235 wot well] hope that B W h. 236 woodlie] madly B W h. 239 thou shalt] shalt thou B. anon] gone B W h. *Stage-direction*] *in the margin in* H, tunc Balack rex adducet balaam ad borialem *par*tem montis et dicat alta voce B W h. 241—265] *om.* B W h.

and as a lyon in his weale,
Christ shalbe haunsed hye,
And rise also in noble araye,
as a prynce to wyn great paye,
overcome his enemyes, as I say, Numbers, 24, 9.
and them bowndly bye.

Balaack. (33)

What the Devill! is this thou cursest them naught,
nor blessest them nether as me thought?

Balaam.

Syr kinge, this I thee beheight,
or that I come here.

Balaack.

yet shalt thou to an other place,
ther Gods power for to embrace.
the Dyvell geve the hard grace
but thou doe my prayer! (Ad occidentalem partem.)

Balaam. (34)

Ah! Lord, that here is fayre Wonning,
halls, chambers of great lyking,
valleyes, woodes, grass springing,
fayre yordes, and eke river. Numbers, 24, 5 and 6.
I wot well God made all this
his folke to lyue in Ioye and blisse;
that warryeth them warried is,
that blessest them to God is deare.

Balaack. (35)

Popelard! thou preachest as a pie.
the deuill of hell thee destroy!
I bade thee curse myne enemye,
therfore thou came me to.
now hast thou blessed them here thry,
for thou meanes me to nye.

265 Ah] O W h. 266 of] *om.* B W h. 267 springing] growing B W h. 268 yordes] yarde W. river] rivers H. 269 well] well that B W h. 271] that curseth them cursed he is B W h. (that] He that h.) 272 that] who B W h. *Heading*] Balack rex W h. 273 Popelard] *before* as a B, as populard *before* as a W h. 276 me to] to me W h. 278 thou meanes] the meanes W h, the nones H. me] me here h. nye] anoye B W h.

BALAAM.

So tould I the before twyce,
I might none other doe.

BALAACK. (36)

[Out! alas! what Dyvell ayles thee?
I haue het thee gold and fee,
to speake but wordes two or three,
and thou makes much distance.

Yet once I will assay thee,
if any boote of bale will be,
and if thou falcely now faile me,
Mahound geue thee mischance!]

(Tunc Balaam ad Cælum respiciens prophetando.)

BALAAM. (37)

Orietur Stella ex Iacob, et exurget homo de Israell, et confringet omnes duces alieginarum, et erit omnis terra professio eius.

Now one thinge I will tell you all, Numbers 24, 18.
hereafter what shall befall:
a starre of Iacob springe shall,
A man of Israell.

He shall overcome and haue in band
all kinges, dukes of strang land,
and all the world haue in his hand,
as lord to dight and deale.

[ESAYAS. (38)

I saye a mayden meeke and mylde
shall conceave and beare a childe,
cleane without workes wilde,
to wyn mankinde to wayle.

Butter and hony shall be his meate, Isaiah 7, 14 ff.
that he may all evill forgeat,
our soules out of hell to get,
and called Emanuell.

279] Sir King I told the euer so thrye B W h. (euer] ere W h.) 281—289] *om.* B W h. *Stage-direction*] *om.* W h. Tunc balaam vertit se ad orientalem, in plagam montis et respiciens celum ipsam propheticam dicat: Orietur stella ex Iacob, et exvrget homo de Israell, et confringet omnes duces alienigenarum, et erit omnis terra possessio eius B. professio] possessio? 293 He] That B W h. 294 kinges] kinges and W h. 295 the] this B W h. 297—432] *om.* B W h.

Expositor. (39)

Lordinges, these wordes are so veray
that exposition, in good faye,
none needes, but you know may
this word Emanuell.
Emanuell is as much to saye
as 'God with us night and day,'
therfore that name for ever and aye
to his sonne cordes wondrous well.

Vidi portam in domo Domini clausam et dixit Angelus ad me 'porta hæc non aperietur, sed clausa erit' *et* ct. Ezechiel Capitulo 2. Ezekiel, 44, 2.

Ezechiell. (40)

I, Ezechiell, sothlie see
a gate in Gods house on hye,
closed it was, no man came nye.
then told an Angell me:
This Gate shall no man open, I wis,
for God will come and goe by this,
for him self it reserved is,
none shall come there but hee.

Expositor. (41)

By this Gate, lords, verament
I understand in my intent
that way the holy ghost in went,
when God tooke flesh and bloode
In that sweet mayden Mary.
shee was that gate, wytterly,
for in her he light graciouslie,
mankind to doe good.

Iheremia. (42)

Deducunt oculi mei lacrimas per diem et noctem, et non taceant, contritione magna contrita est virgo filia populi mei et plaga *et* ct.

My eyes must run and sorrow aye, Ierem. 14, 17.
without ceasing, night and daye,
for my daughter, soth to saye,
shall suffer great anye.
And my folke shall doe, in faye,
thinges that they ne know may

to that mayden, by many waye,
and her sonne, sickerlie. 336

EXPOSITOR. (43)

Lordinges, this prophesie, I wis, 337
touches the passion nothing amisse,
for the prophet see well this
what shall come, as I reade, 340

That a childe borne of a Maye 341
shall suffer death, sooth to saye,
and they that Mayden shall afray,
haue vengeance for that deede. 344

IONAS. (44)

Clamaui de tribulacio*ne* mea ad Dominu*m* et exaudiuit, de ventre Inferi clamavi et exaudisti vocem meam et proiecisti me.

I, Ionas, in full great any Ion. 2. 2. 345
to god I prayed inwardlie,
and he me hard through his mercy,
and on me did his grace. 348

In myddes the sea cast was I, 349
for I wrought inobedyentlie,
but in a whalles bellye
three dayes saved I was. 352

EXPOSITOR. (45)

Lordinges, what this may signifie, 353
Christ expoundes apertelie,
as we reade in the Evangely,
that Christ him self can saie. 356

Right as Ionas was dayes three 357
in wombe of whall, so shall he be
in earth lyinge, as was he,
and rise the third daye. 360

DAUID. (46)

De summo cælo Egressio eius, et occursus eius ad su*mum* eius. psal.

I, Davyd, saie that God almighte Psalm 18, 7. 361
from *the* highest heaven to earth will light,
and thidder againe with full might,
both God and man in feare, 364

And after come to deeme the righte; 365
may no man shape them of his sight,
ne deeme that to mankind is dighte,
but all then must apeare. 368

EXPOSITOR. (47)

Lordes, this speach is so veray, 369
that to expound it to your pay,
it needes nothing in good faye,
this speach is so expresse. 372
Each man by it knowe may, 373
that of the ascention, soth to saie,
David prophesied in his daye,
as yt rehearsed was. 376

IOELL. (48)

Effundam de spiritu meo super omnem carnem, et prophetabunt filij vestri.

I, Ioell, saie this sickerlye, Ioel 2, 28. 377
that my ghost send will I
upon mankinde merciably
from heaven, sitting in see. 380
Then shold our childre prophesie, 381
ould men meet swevens wytterly,
yong se sightes that therby
many wise shall be. 384

EXPOSITOR. (49)

Lordinges, this prophet speakes here 385
in Gods person, as it were,
and prophesies that he will apeare
Ghostlie to mankinde, 388
This signes non other, in good faye, 389
but of his deede on whitson-day,
sending his ghost, that we ever may
on hym haue sadlie mynd. 392

MICHEAS. (50)

Tu, Bethlem, terra Iuda nequaquam minima es in principibus Iuda; ex te enim exiet Dux, qui reget populum meum Israell.

I, Micheal, through my mynde Mich. 5, 2. Matth. 2, 6. 393
will saye that man shall sothlie finde

382 swevens] sweens H. 392 Tu] In ? H.

that a Childe of kinges kinde
in Bethlem shall be borne,
That shall be Duke to dight *and* deale,
and rule the folke of Israell,
also wyn againe mankindes heale,
that through Adam was lorne.

EXPOSITOR. (51)

Lordinges, two thinges apertlie
you may see in this prophesie,
the place certefies thee sothlie,
where Christ borne will be;
And after his ending, sickerlie,
of his deedes of great mercy,
that he shold sit soveraynly
in heauen, thereas is he.

(52)

Moe prophet*is*, lordinges, we might play,
but yt wold tary much the daye;
therfore six, sothe to say,
are played in this place.
Twoo speakes of his Incarnation,
an other of Christe passion,
the fourth of the resurrection.
. . . . . .

(53)

The fifte speakes expreslie
How he from *the* highest heavenlye
light into earth us to forby,
and after thydder steigh
With oure kinde to heaven-blisse.
more loue might he not shew, I wis,
but right there as hym selfe is,
he haunshed our kinde on high.

(54)

The sixt shewes, you may see,
his goste to man send will he,

After 415] *one line seems to be missing.*

more stidfast that they shalbe
to loue God evermore.
Thus that beleven that leven we (?),
of Gods deedes that had pittye
one man, when that he made them free,
is prophesied here before.]

Balaack. (55)

Goe we forth! it is no boote
longer with this man to moote;
for God of Iewes is Crop and roote,
and lord of heaven and hell.
Now see I well no man on lyue
gaynes with him for to stryve,
therefore here, as mot I thryue!
I will no longer dwell.

432 forth] hence B W, hense for h. 433 this man] these men h. 434] for god is both crop *and* roote B W h. (for] for his B.) 435 hell] eairth W h. 437 no man] *om.* B. 438] against him is able to stryve B W h. (is able] can h.) stryve] shryue ? H. 439 here as mot I] here is a mote W h. *After* 440] *and after a stage-direction:* here balaham speaketh to balack rex (rex] abide a whille B.) B W h *insert the following scene:*

Balaham. (1)

O! Balack! king, abide a while,
I haue Imagined a marvelous wille,
thie enemyes how thou shalt beguile,
my counsell yf thou take.

(2)

ther maye no pestilence them dismay,
neyther battell them afraye,
plentifull they shalbe aye
of govld, cattell, and corne.
ther god of them takes the cure
from passions that he makes them sure,
them to *pr*eserve in great pleasure,
as he before hath sworne.

(3)

ye shall not them destroy for aye,
but for a tyme vex them ye maye;
mark well now what I shall saye,
and work after my lore:
send forth women of thie countrye,
namely those that beautifull be,
and to thie Enemyes lett them draw nye
as stalles to stand them before.

(4)

when the yong and that lustie be,
have p*er*ceyved ther great bewtie,
they shall desier ther companie;
love shall them so inflame.
then when they see, they have them
in ther love, w*i*thouten cure,
they shall denie them ther pleasure,
except they graunt this same:

(5)

to love ther great solempnitie
and worshipe the god*is* of thie cuntrye,
and all thing*is* comonly
*wh*ich other people use.
so shall they ther God displease
and turne themselves to great distres,
then may thou haue thie hartes ease,
ther law when they refuce.

Balack. (6)

Balaam, thie cunsell I shall fulfill,
it shall be done right as thou will.
come nere, my knight that well can
my message to p*er*forme.

(10 passions] passion W h. 15 now] *om.* W h. 19 and to] unto W h. draw] stande W. 20 them] *om.* W. 21 and] *om.* W h. 22 have] *om.* B. 28 this] the W. 30 thie cuntrye] trenetie W h. 31 all] other W. 32 *wh*ich] *w*ith W. use] to use W, doe use h. *Heading*] Rex h. 40 p*er*forme] fulfill W.

Goe thou forth, thou valiant knight,
take thou no stopp day nor night;
bring these wemen to my sight,
that shall my foes destroye.

(7)

spare thou nether rich ne poore,
widow, maide, ne eke hoore,
yf she be freshe of colloure,
bring her *with* thee, I saye.

MILES.

my lord, I shall hie me fast
to do your will in goodlie haste;
trust ye well: at the last
your foes you shall dismaye.

THE DOCTOR SPEAKETH: (8)

Lordes and ladies that here be lent,
this messenger that forth was sent,
as ye have hard to what intent,
these wemen for to bring,
so craftely he hath wrought;
the fayrest wemen he hath outsought,
and to godes people he hath them brought,
god knoweth, a perilous thing!

(9)

for when they had of them a seight,
manye of them against right
gave themselves *with* all ther might
those wemen for to please;
and then soone to them they went,
to have ther love was ther intent,
desyring these women of ther consent,
and so to lyue in pease.

(10)

but these women them denied,
ther law they said it should be tryed,
which they might not ellis abide
for feare of great deceapt.
those blinde people sware manie an othe,
that nother for leefe nor for loth
at anie tyme they would them wroth,
nor neu*er* against them plead.

(11)

So by these women, so full of Illusion,
god*is* peopell were brought to great confusion,
and his displeasure in conclusion;
his law they set at naught.
god spake to moyses, leeve ye me,
byde hym sette up a gallowe-tree,
the princes of the tribes ther hanged to be
for sinnes that they had wrought.

(12)

with that moyses was sore greeved,
and generallye he them repreued,
therefore they would haue him mischeued,
but god did him defend.
for the good people that tendred the law,
when they that great mischif sawe,
wholie together they can them draw
upon those wretches to make an Ende.

(13)

and one, phinees, a yong man devout,
—captaine he was of that wholl route—
and of these wretches, *with*out all doubte,
xxiiii thousand he slew.
and then god was well content
with phinees for his good intent,
As the *pro*phett wryteth verament,
and here we shall it shew:

Stetit phinies, et placauit, et cessauit quassacio, et reputatu*m* est ad iusticiam in generatione sua ec.

(14) Numbers 25, 4. 8. and 13.

Sone after by godes commaundmente
to the madianites againe he went,
and ther they slew verament
balaham *with* ffyve gyant*is* moo.

Numbers 31, 8.

42 take] Loke W h. no] ney W h. 43 these] thoes W h. 44 foes] enemyes W h. 45 ne] nor W h. 46 ne] nor W. eke] ilke B, yet W. 49 me] *om.* W h. 52 foes] enemyes W h. 53 here be lent] here lent h, bene *pre*sente W. 55 to] of W h. 59 to] *om.* W h. 63 *with* all] againste W. those] these W. 67 these] thoes W h. 73 those] thes W h. 75 them] have the W, be h. 78 brought] put W. great] *om.* W. 79 conclusion] effusion h. 81 spake] *om.* W h. 82 byde hym sette up] sett thou upon B, bade hiin set up h. 83 tribes] tribe W. ther] there one h. 84 sinnes] syn W h. 85 was] *om.* W. 86 generallye] gen*e*rall B. 95 these] those h. all] *om.* B. 101 commaundmente] verament B. he] the W h. 104 moo] more h.

Expositor. (56)

Lordinges, much more matter
is in this story then you see here,
but the substance, without were,
is played you beforne.
And by these prophesies, leav you me,
three kinges, as you shall played see,
presented at his Nativitye
Christ, when he was borne.

Finis paginæ Quintæ.

Pagina sexta de salutatione et nativitate Salvatoris Ihesu Christi.

The wrightes.

Gabriell. (1)

Haile be thou, Mary, maiden free,
full of grace! god is with thee,
among all women blessed thou be,
and the fruite of thy bodye!

In mense autem sexto missus est angelus Gabriell a Deo in Civitatem Galilææ, etc. Lucæ 1. Math. 1. Luke 1, 26.

Maria.

Ah! lord, that sitts heighe in see,
that wonderly now mervayles mee,
a simple mayden of my degree
be greet this graciouslie!

Illa vero cum vidisset, turbata est super oracionem eius, et cogitabat, qualis esset illa salutatio. Luke 1, 29.

442] then in this storye ye have hard here B W h. (here] freey W h.) 445 these prophesies] this propheseie B W h. 446 played] *before* as B. 447 presented] honored B W h. *After* 448] B W h *continue:*

Now, worthie sirs both great *and* small,
whom we haue shewed this story before,
and yf it be pleasinge to you all,
to morow next you shall have more,

praying you all both east *and* west,
wher that ye goe to speake the best;
the birth of christ, fayer *and* honest
here shall yee see, *and* fare yee well!
ffinis.

(2 whom] here W, you h. this] you this W h. 6 wher that] wher as W h. ffinis] finis deo gracias W h; W *adds:* per me Georgi Bellin 1592 Come Lorde Iesu, Come quicklye.)

The wrightes] The wright*is* and slaters B, The wrightes playe h, The wryghtes and Sklaters plaie W, *before the Latin in* W *and in* h. *Latin quotation] in* H *in the margin, om.* B W h. 6 wonderly] wounderouslye B W h.

GABRIELL. (2)

Mary, ne dred thee nought this case,
with great God found thou hase
amonge all other specyall grace,
therefore, mary, thou mone
conseave and beare, I tell thee,
a childe, his name Ihesu shall be;
so great shall never be none as he,
and called godes sonne;

(3)

and our lorde god, leve thou me,
shall geve him dauid his father's see;
in Iacobs house raigne shall he
with full mighte ever more.

Et dabit illi dominus Deus sedem David patris sui, et regnabit super domum Iacob in æternum. Luke 1, 32.

and he that shall be borne of thee,
endles life in him shall be,
that suche renowne and royaltie
had neuer none before.

Et regni eius non erit finis. Luke 1, 33.

MARIA. (4)

How may this be? thou arte so bright.
in sinne knewe I no worldlie wight.

quomodo erit istud, quandoquidem virum non cognosco? Luke 1, 34.

GABRIELL.

The holy ghost shall in thee light
from god in maiestye,
and shadowe the semelie in sighte;
therfore that holy as I have heighte,
that thou shalt beare through Gods might,
his sonne shall called be.

Spiritus sanctus superveniet in te, et virtus Altissimi obumbravit tibi. Quapropter et quod nascetur sanctum, vocabitur filius Dei. Luke 1, 35.

10 *and* 11] *inverted in* H. 11 other] wemen W. 15 shall never be none] shall neuer non be B, shalbe never non W h. *Latin quotation*] *in* H *in the margin, om.* B W h. 21 he] *om.* h. *Latin quotation*] *in* H *in the margin, om.* B W h. 25 arte] beast H. 26 worldlie] wordly B. *Latin quotation*] *in the margin in* H, *om.* B W h. 30 heighte] teighte W. 32 his sonne] Iesus B. *Latin quotation*] *in* H *in the margin, om.* B W h.

(5)

Elizabeth that baren was,
as thou may see, conceaved has
in age a sonne through Gods grace,
the Bedill shall be of blisse.

Atque Elizabeth, cognata tua, et ipsa concepit filium in senectute sua. Luke 1, 36.

the sixt month is gone nowe againe,
sith men called her bareyn,
but nothing to Gods might and mayne
Impossible is.

Et hic mensis est sextus illi, quæ dicebatur sterilis, quia non erit impossibile apud Deum omne verbum. Luke 1, 36 and 37.

Maria. (6)

Now sith that god will it so be,
and such grace hath send to me,
blessed evermore be hee,
to please him I am paide.

Loe Gods chosen mekelie here!
and lord god, prince of power,
leeve that it fall in such manere
this word that thou hast said.

Ecce ancilla Domini, fiat mihi secundum verbum tuum. Luke 1, 38.
(tunc ibit angelus et salutabit Elizabeth.)

Maria. (7)

Elizabeth, Neece, God the see!

Elizabeth.

mary, blessed mot thou be,
and the fruit that comes of thee,
among women all!

Benedicta tu in mulieribus et benedictus fructus ventris tui. Luke 1, 42.

wonderlye now mervailes mee
that mary, Gods mother freye,

36 Bedill] Keydell W h. *Latin quotation*] *in* H *in the margin, om.* B W h. *Atque*] Aque H. 37 againe] gaine H. 40 Impossible] vnpossible h. *Latin quotation*] *in* H *in the margin, om.* B W h. 41 so be] be so W h. 42 such] suche a W h. *Latin quotation*] *in* H *in the margin, om.* B W h. *Stage-direction*] *in* H *in the margin, continued in* h *by* et dicat. 50 mot] moste W, might B, mayst h. *Latin quotation*] *in* H *in the margin, om.* B W h. 53 degreey] gree H. *Latin quotation*] *in* H *in the margin, om.* B W h.

greetes me thus of simple degreey.
Lord! how may this befall?
Et unde hoc mihi, ut veniet mater Domini mei ad me? Luke 1, 43.

(8)

when thou me greetest, swete mary,
the childe sturred in my bodye
for great joy of thy companie
and the fruite that is in thee.
Ecce enim, ut facta est vox salutacionis tuæ in auribus meis, exultavit præ Gaudio infans in utero meo. Luke 1, 44.
blessed be thou ever for thy,
that leeued so well and stidfastlie!
for that was said to thee, ladie,
fulfilled and done shalbe.
(Maria gaudens Incipiet canticum 'Magnificat anima.')

Maria. (9)

Elizabeth, therfore will I
thanke the lord, king of mercy,
with joifull mirth and melodye
and lawde to his lykinge.

'magnificat,' while I have tome,
'anima mea dominum,'
to christe that in my kinde now come,
deuoutlie I will singe.

(10)

Et exultauit spiritus meus in deo, saluatori meo. Luke 1, 47.
and for my ghost joyed hase
in god, my heale and all my grace,
—for mekenes he see in me was,
his feare of meane degree—
Et respexit ad humilitatem Ancillæ suæ. Luke 1, 48.
therfore blesse me well may
all generations for aye;
Et sanctum nomen eius. Luke 1, 49.

56 me] *after* greetest H. *Latin quotation*] *om.* B W h, *in the margin in* H. 62 leeued] lyued B. gaudens] gaudentes H. anima] etc. B, *om.* W h, W *adds* et dicat maria. saluatori meo] etc B, *om.* W h. 76 of meane] in manye W h. *Latin quotation*] *in* H *in the margin, om.* B W h. 78 *and* 79] *om.* h. *Latin quotation*] *om.* B W h, *in* H *in the margin.*

much has god done for me to daye,
his name aye halowed be!

(11)

much hase that lord done for me,
that most is in his maiestie.
all prynces he passes in postie
as sheweth well by this.

Ecce enim ex hoc beatam me dicunt omnes generationes, Quia fecit mihi magna, qui potens est. Luke 1, 48 and 49.

therfore with full hart and free
his name alwaie halowed be,
and honoured euermore be he
on height in heaven blisse!

(12)

as he is bowne to doe mercye
from progeny to progenye,
and all that dreden hym verelie,
his talent to fulfill,

he through his might gave them mastry,
disperses proude dispituouslie
with might of his hart hastelie
at his owne will,

prestitit robor per brachium suum, dispersit superbos cogitatione cordis ipsorum. Luke 1, 51.

(13)

Deposethe mightie out of place,
and meeke also he haunsed has,
hongry, needy, wantinge grace
with good he hath fulfilled.

Detraxit potentes de sedibus, et erexit humiles. Esurientes implevit bonis. Luke 1, 52, 53.

that rich power he hath forsaken,
to Israell, his sonne, betaken;

83 euer more] all waie ever more W. 84 on] and W h. height] highe B W h. *Latin*] *om.* B W h, *in* H *in the margin*. magna] magni H. 86 halowed] blessed h. be] be aye W h, *the latter omits* aye *after* name. 79 *and* 80] *come after* 86 *in all the MSS.* 89 bowne] bounde W h. 91 *and* 92] *om.* h. 93 them] *om.* B W h. 94 disperses] dispereles H, dispercing B. dispituouslie] did pitouslye W. *Latin*] *in* H *in the margin*, *om.* B W h. 97 Deposethe] Disposeith W h. *Latin quotation*] *in the margin in* H, *om.* B W h.

waile to man through him is waken,
and mercy has of his guilt. 104

Et divites dimisit inanes. Suscepit Israell puerum suum, ut memor esset misericordiæ.

(14)

as he spake to our fathers before, 105
abraham and his seede full yore:
Ioy to the father ever more,
the sonne, and the holy ghoste, 108

Sicut locutus est ad patres nostros, Abraham et semen eius in eterno: Gloria patri filio et spiritui sancto. Luke 1, 55.

As was from the beginning, 109
and never shall have ending,
from world to worlde aye wending,
amen! god of mightes most. 112

Sicut erat in principio et nunc et semper et in secula seculorum Amen.

ELIZABETH. (15)

Mary, now red I that we gone 113
to Ioseph, thy husband, anon
lest he to misse thee makes mone,
for now that is most neede. 116

Mary. Mansit autem Maria cum illa circiter mensibus tribus, et reversa est in domum suum. Luke 1, 56.

Elizabeth, neece, to do soe good is 117
lest he suppose on me amisse,
but good lord that hath ordayned this
will witness of my deede. 120

(tunc ibunt ad Ioseph.)

ELIZABETH. (16)

Ioseph, god thee save and see! 121
thy wife here I haue brought to thee.

IOSEPH. Math. 1.

Alas, alas! and wooe is mee!
who hath made her with childe? 124

104 of] for B, in h. his] *om.* h. guilt] owine W, store h. *Latin quotation*] *om.* B W h, *in* H *in the margin.* dimisit] divisit H. 106 full] for W h. *Latin quotation*] *in* H *in the margin, om.* B W h. 111 wending] weilding W h. 112 mightes] mighte W. *Latin quotation*] *in* H *in the margin, om.* B W h. 113 now] *after* rede W, *om.* h. 115 makes] make W h, make great B. *Latin quotation*] in H, *in the margin, om.* B W h. 119 good] the good W. *Stage-direction*] *om.* B W h. 122 here, *om.* W h. *Quotation*] *in* H *in the margin, om.* B W h. *Heading*] *om.* H B W h.

well I wist an old man and a may
might not accord by no way,
for many yeres might I not playe
ne work no workes wilde.

Ihesu vero Christi nativitas sic habet: Cum enim mater eius, Maria, desponsa esset et Ioseph priusquam congressi fuissent, deprehensa est gravida spiritu sancto. Math. 1, 18.

(17)

three monethes she hath bene from me,
now has she gotten here, as I see,
a great belie, like to the,
sith she went awaye.

porro Ioseph maritus, quoniam erat iustus et nolebat illam infamare.

and myne it is not, be thou bolde,
for I am both old and colde,
this XXX wynter, though I wold,
I might not plaie no playe.

voluit clanculum ab ea depertire.

(18)

alas! where might I leng or lend? Math. 1, 19.
for loth is me my wife to shend,
therfore from her will I wend
in to some other place.

for to discreeve her will I nought,
feblie thoughe she haue wrought;
to leave her privelie is my thought
that no man know this case.

(19)

god let never an old man
take him a yonge woman,
ne set his hart her upon,
lest he beguiled be!

for accord there may be none
nor they may never be at one,

125 an] and B. may] maide h. 126 accord] agree h. 127 for] nor B W h. yeres] wynters W. 128 ne] ner W. *Latin passage*] *in* H *in the margin, om.* B W h. *Latin quotation*] *in* H *in the margin, om.* B W h. 136 no] that H. playe] leaie W. *Latin*] *in* H *in the margin, om.* B W h. 142 feblie] fowlye W h. 144 this] the B. 147 ne] nay W h.

and that is seene in many one
as well as on me.

Hec autem cum in Somno versaret, ecce angelus Domini In somnis visus est illi dicens. Matth. 1, 20.

(20)

therfore have I slepte a while,
my wife that thus can me beguile
I will goe from her; for it to file
me is loth, in good faye.
this case makes me so heauie
that needes sleepe now must I;
lord, on her thou haue mercye
for her misdeede to daye! (tunc dormit)

Angelus. (21)

Iosephe, let be thy feble thought,
take mary, thy wife, and dreed the nought,
for wickedlie she hath not wrought,
but this is Gods will.

Ioseph, fili dauid, ne metuas adiungere Mariam, uxorem tuam; nam quod in illa conceptus est, Math. 1, 20.

the childe that shee shall beare, iwis,
of the holy ghost begotten is
to save mankinde that did amisse,
and prophesie to fulfill. a spiritu sancto profectum est.

Ioseph. (22)

A! now I wot, lord, it is soe,
I will, no man be her foe,
but while I may on earthe goe
with her I will be, (Excitatus autem Ioseph.)
now christ is in our kind light,
as the prophetes yore beheight;
lord, god, most of mighte
with weale I worshippe thee.
(somno fecit, ut iusserat sibi angelus domini.)

151 one] a one W h. *Latin*] *in* H *in the margin, om.* B W h. 153 haue I] when I haue W h. 154 thus] *after* me W h. 155 I] for I W. it] her W. 158 now] *after* needes H. *Stage-direction*] *om.* B W h, *in* H *in the margin. Latin quotation*] *in* H *in the margin, om.* B W h. uxorem tuam] uxor tua H. 166 begotten] gotten H. *Latin quotation*] *in* H *in the margin, om.* B W h. 170 man] more H. *Latin stage-direction*] *in* H *in the margin, om.* B W h. 174 prophetes] prophescye W h. *Stage-direction*] *in* H *in the margin, om.* B W h. iusserat] iu . . . erat (*or* orat) H.

Nuntius. (23)

make rowme, lordinges, and geve us waie, 177
and let octavian come and plaie,
and Sybbill, the sage, that well faire maye,
to tell you of prophesie. 180
that lord that dyed on good fryday, 181
he saue you all, both night and daye!
farewell, lordinges! I goe my waie,
I may no longer abyde. 184

Octavian. (24)

I, preeved prynce, most of power, 185
under heaven highest am I here,
fayerest foode to feight in feare,
noe freak my face may flee. 188

Lucæ Cap. 2. Exit dictum e Cesare Augusto, ut censeretur totus orbis.

all this world, withoutten weare, Luke 2, 1. 189
King, prince, Baron, Bachler,
I may destroy in great danger
through vertue of my degree 192

(25)

—my name Octavian called is— 193
all me aboute, full in my blisse;
for wholly all this world, I wis,
is ready at my owne will. 196
no man on mould dare doe amisse 197
against mee, I tell you this,
ne no man saie that ought is his,
but my leave be thertyll. 200

(26)

for I halfe (?) multeplied more 201
the Citee of Rome, sith I was bore,
then ever did any me before,
sith I had this kingdom. 204

Nuntius] Messinger h. 179 that] tha W. faire] fraye W. 182 saue] have H h. 183 goe] must B. 184 abyde] bide B, *the rhyme demands the synonymous* abye. 185 power] postie W. 186 here] *om.* W. 187 fayerest] the fayrest B. foode] stoode B. to feight] faightest W, to fraught B. in] with B, *om.* W. *Latin quotation*] *in* H *in the margin, om.* B W h. 194 all me aboute] at my abone H. 196 owne] *om.* B. 197 mould] liue W. 199 ne] nay B, maye W h.

for what with strength and strokes sore,
leading lordship, lovelie lore,
all this world nowe hase bene yore
tributary unto Rome.

(27)

Seigneurs tous si assembles
A mes proles estates,
Icy posse faire larment et leez
et metten en languore,
Vous toutes si prest ne sortes
de fayre intentes movolentes,
Car Ihesu soueraigne bene sages
et demaund Emperour. (?)

(28)

Iay si persone mille si able,
Iey su tent faire et beable
en tresarois ne tresagait
mes de toile plerunt.
Destret et sage su en Counsell
ami ou Dame et ou pusel
declare, sake, et mater frail
un tel nest pas un mame. (?)

(29)

King, coysell, Clarke or Knighte,
sandens, senators in sighte,
princes, preistes here now dighte
and present in this place!
peace, or here my truth Iplighte:
I am the manfullest man of might

. . . . . .

takes mynde of my manace.

205 strength and strokes] *inverted in* W. 209 assembles] arneles W. 210] *om.* h, *after* 211 *in* W. proles] probes W. 212] *om.* h. 213 ne sortes] me fortes W h. 217—225] *om.* h. 217 si able] seable W, si alle B. 218 Iey su] Ieosu W, Ieosice B. beable] leable B W. 219 tresarois] tresoroce B, transorce W. ne tresagait] ne tresagayl B, me creaca W. 221 su] sout B, sa W. Counsell] comech W. 222 Dame] dem W. 223 declare] declaan W. sake] sauk B W. 224 un mame] vmaut B, un W. 225 coysell] Carsell H. or] and H. 226 senators] solitaryes W. 227 preistes] prese W. 230 manfullest] manliest W h. *After* 230] *one line seems to be omitted, its omission is indicated by a blank space in* H. 232 manace] mase W h.

(30)

all leedes in lande be at my liking,
castle, conquerour, and king
bane bene to doe my byddinge,
yt will non other be.

righte as I think, so is all thinge;
for all the world dose my willing,
and bane bene when I byde bringe
homage and Fealtye.

(31)

Sithe I was lord, withoutten les,
with my wit I can more increase
the empire here then ever it was,
as all this world it wiste.

Sithe I was soueraigne, warr can cease,
and through this world now is peace,
for so dreade a Duke sate never on deis
in Rome, that you maie truste.

(32)

therfore as lord now likes me
to prove my might and my postie,
for I will sende about and see
how many heades I have.

all the world shall wrytten be,
great and small, in each degree,
that dwell in shire or in Citie,
king, clark, knight, and knave.

(33)

Each man one peny shall paye,
therfore, my bedill, do as I saie;
in mydds the world by any waie
this gamon shall begin.

the folke of Iewes in good faye
in mydds bene, that is no naye;

233 leedes] lordes W. 237 as] *om.* W h. is all thinge] moste it be W h. 239 bene] *om.* W. byde] did H. 241—245] *om.* h. 244 it] is H. 245 can] clean can H. 249 now] *om.* B. 251 about] and about B. 254 each] his B.

therfore thidder, daie by daye,
and travayle, or thou blyne!

(34)

warne hym that there is president,
that this is fullie myne intent
that eche man appeare present
his peny for to paie,
and by that peny, as well apent,
knowledg to be obedyent
to Rome by gifte of such a rent
from that tyme after aye.

(35)

when this is done thus in Iudye,
that in the middest of the world shalbe,
to each land, shire, and Citye,
to Rome make them so thrall.
warne them, boye—I commaund thee—
the do the same, saie this from me;
so all this world shall wit that we
bene soveraigne of them all.

(36)

Have done, boye! art thou not bowne?

PRECO.

All ready, my lord, by mahound!
no talls tupp in all this towne
shall go further without faile!

OCTAVIANUS.

Boye, therfore by my Crowne,
thou must have thy warison.
the highe horse besides Boughton
take thou for thy travayle.

264 or] all B. 265 is] *before* there h. 272 aye] ever W. 274 of] *om.* h, in B. 281] *in the margin in* H. bowne] bow H, bounde h. 282 mahound] *the form* Mahown *is required by the rhyme.* 283 talls tupp] tuppe tayles B. 284 *After* faile] H *has space for one line. Heading*] *om.* W h. 285—289] *om.* W h.

PRECO. (37)

Graunt mercy, lord, pardy, 289
this hackney will well serve me,
for a great lord of your degree
shold ryde in such araye. 292
The bene high in dignitie, 293
and also high and swifte is he;
therfore that reverance takes yee,
my deare lord, I you praye. 296

(38)

But your arrand shall be done anon, 297
first into Iudy I will gone
and summon the people everich one,
both in shyre and Citye. 300

OCTAVIAN.

boye, their be Ladies many one, 301
among them all chose thee one,
take the fayrest or els none,
and freely I geve her thee. 304

PRIMUS SENATOR. (39)

My lord Octauian, we be sent 305
from all Rome with good intent;
thy men there haue each one iment
as god to honour thee; 308
and to that pointe we be sent, 309
poore and rich in parliment;
for so loved a lord, verament,
was never in this Citye. 312

SECUNDUS SENATOR. (40)

yea, sicker, Syr, their will is this, 313
to honour the as god with blisse,
for thou did never to them amisse
in word, thought, ne deede. 316

Heading] *om.* W h. 289—297] *om.* W h. 293 bene] lyve B. 295 reverance] remanes B. 297—301] *om.* W. 297 But] *om.* h. 298 will] wilbe B. 300 in] *om.* B h. and] *and* eke B h. *Heading*] *om.* H B. 301—305] *om.* h. 301 many] many a W. 305 My] from W h. 306 good] full H. 309 sent] assent B. 313 sicker Syr] seekerly B. 316 ne] ner W h.

peace hath bene long and yet is,
no man in thy tyme lost ought of his,
therfore their will is now, I wis,
to quite you this *your* meede.

OCTAVIANUS. (41)

welcome, my frendes in good faie,
for you be baynable to my paye;
I thanke you all that ever I maye,
the homage, ye doe to me;

but folly it were, by many a waie,
such soveraingtie for to assaie,
sith I must dye I wot not what daye,
to desire such dignitye.

(42)

for of fleshe, blood, and bone
made I am, borne of a woman;
and sicker other matter none
sheweth not right in me;

nether of Iron, tree nor stone
am I not wrought, you wot each one;
and of my life most parte is gone,
age shewes hym so, I see.

(43)

and godhead askes in all thinge
tyme that hath no begininge,
ne never shall have ending;
and none of these have I.

Wherefore, by verey proofe shewinge,
though I be highest worldlie king,
of godhead have I no knowing;
it were unkindlie.

318 ought] nought H. 319 now] so W h. 320 this] in H. meede] neede H 322 baynable] penyble H, welckome W h. 329 of] all the W h. 330 made] man W h. 334 am I] I ame B. 337 thinge] thinges h. 340 these] this B. 342 be] *om.* H. 344 unkindlie] unkinde W h.

(44)

but yet enquyre of this will we
at her that has grace for to see
thinges that afterwardes shalbe,
by ghost of prophesie.
and after her lore, by my lewtie!
discussing this difficulty,
worke and take no more on me;
then I am well worthye.

(45)

Sybble, the sage, tell me this thinge,
for thou wyt hast as no man lyving:
shall ever be any earthlie kinge
to passe me of degree?

SIBBLE.

yea, syr, I tell you without leasing:
a barne shall borne be blisse to bring,
the which that never hase begyning,
ne never shall ended be.

OCTAVIANUS. (46)

Sibble, I praye thee speciallie,
by signe thou wold me certefie,
what tyme that lord so royallie
to raigne he shall begin.

SIBBLE.

Sir, I shall tell you witterlie
his signes when I see verelie,
for when he comes, through his mercy
on mankind he will myn.

(47)

well I wot for soth, I wis,
that god will bring mankind to blis

345 of] if W. will we] wilbe W. 349 lore] lawe W h. lewtie] bewtie W h. 351 on] of h. 355 shall ever] shall ther ever B h. 358 shall borne be] borne shalbe B, shalbe borne W. 359 hase] hade W. 360 ended be] endinge have W, endinge be h. 361 speciallie] especiallye W h. 365 Sir] yea W h. 367 when] then B. 368 myn] wynne B.

and send from heaven—leeves well this !—
his sonne, our Saviour. 372

Ihesu Christ, nothing amis, 373
called he shall be and is,
overcome the Divell and his Coyntoice
and be our Conquerour. 376

(48)

but what tyme, Syr, in good faie, 377
that he will come, can I not saie ;
therfore in this place will I praie
to greatest god of mighte. 380

and if I see ought to *your* paie 381
ghostlie by any waie,
warne you I shall anone this daie
and shew it in *your* sighte. 384

(Tunc orat Sibilla, et dicat preco alta voce.)

PRECO. (49)

peace I bid kinge, and knight, 385
men, and women, and each wight ;
till I have told that I have tight,
stand still, both stiffe and stoute ! 388

my lord octavian, much of might, 389
comaundes, you sholde be ready dight,
tribute he will have in height
of all this world aboute. 392

(50)

he will haue written each contrey, 393
castle, shire, and eke Citye,
men, and women—leeve you me—
and all that be therin. 396

a peny of each man haue will he 397
—the value of tenne pence it shalbe—

371 leeves] leve B W h. 375 overcome] to overcome W, and overcome h. Coyntoice] countise W h, *which form is better adapted to the rhyme.* 379 will I] I will h. 381 to] in W h. 383 anone] *om.* W h, *after* you B. *Stage-direction*] *in the margin in* H. 388 stand] stall B. stoute] stronge W h. 390 sholde be] shalbe h. 394 eke] each H.

to knowledge that he hase soueraigntie
fullie of all mankinde.

Ioseph. (51)

A! lord! what doth this man now here?
poore mens waile is ever in weere.
I wot by this bosters bere
that trybute I must paye.

and for great age and no power
I wan no good this seaven yeare,
now comes the kinges messenger
to get all that he maye.

(52)

with this axe, that I beare,
this percer, and this nawger,
axe, hammer, all in feare,
I have wonne my meate;

castle, tower ne rich manner
had I never in my power,
But as a symple carpenter
with these what I might get.

(53)

If I haue store now any thing,
that must I pay unto the king,
but yet I haue a lyking,
the angel to me tolde:

he that shold man out of bale bring
my wief had in her kepinge,
that semes all good to my liking
and makes me more bold.

(54)

a! leefe sir, tell me, I thee praye:
shall poore as well as rich paye?

400 mankinde] mankyn *is required by the rhyme.* 403 bosters] bostles H. 405 age] ayde h. 410 nawger] maugere B. 411 axe hammer] and a hammer h, a hamer W. 413 rich] *om.* W h. 416 these] this B W. what] that H. 417 now] *om.* h. 421 shold] *om.* W h.

my faye! Syr, I hope nay.
that were a wonderous wronge. 428

PRECO.

Good man, I warne the, in good fay, 429
to bethlem to take the way
lest thou in daunger fall to daye,
if that thou be to longe. 432

IOSEPH. (55)

now sith yt may none other be, 433
Mary, sister, now hye wee!
an oxe I will take with me,
that there shall be sould. 436

Ascendit autem et Ioseph a Galilea de civitate Nazareth in Iudeam in Civitatem David, que vocatur Bethlem. Luke 2, 4.

the silver of hym—so mot I thee!— 437
shall finde us in this City,
and pay tribute for thee and me,
for therto we bene holde. 440

(tunc Ioseph ligabit bovem ad caudam asinæ, et colliget Maryam super Asinam, et cum ad stabulum pervenerit, dicat Maria.)

MARIA. (56)

Ah! lord, what may this signifie? 441
some men I see glad and mery,
and some sighing and sory,
wherfore so ever yt be; 444

sithe gods sonne came man to forby, 445
is come through his great mercy,
me thinke that man shold kindlye
be glad that sight to see. 448

ANGELUS. (57)

mary, Gods mother deare, 449
the tokening I shall the leere,
the common people that thou seest here,
are glad as they well may, 452

427 my faye] by my faye W h. 428 wonderous] wonders H. 432 that] *om.* W. *Biblical quotation*] *om.* B W h, *in* H *in the margin.* Iudeam] Iudea H. 438 this] that B W h. *Stage-direction*] *om.* B W h. 443 sighing] all sickinge W. 446 is come] comon is B. 448] that sight full gladlie for to see B. 451 that] as B W h.

That they shall se of Abrahams seede
christ come to helpe them in their need;
therfore they joye, without dreede,
for to abyde this daye.

(58)

the mourning men—takes this in mynde!—
are Iewes that shall be put behynde,
for it passes out of their kinde
through Christ at his cominge.

for they shall haue no grace to know
that god for man shall light so lowe;
for shame on them that sone shall show,
therfore they be mourning.

Ioseph. (59)

Mary, sister, soth to saie,
harber, I hope, get we nay may,
for great lordes of stoute aray
occupie this Citie.

Therfore we must, in good faye,
lye in this stable till yt be daye,
to make men meeke, leeve I may,
shew hym here will he.

Maria. (60)

helpe me downe, then, my life fere!
for I hope my tyme is neere;
christ in this stable that is here,
I hope, borne will be.

(Tunc Ioseph accipiet mariam in brachia sua.)

Ioseph.

Come to me, my sweet deare!
the treasure of heaven, without were,

453 seede] blood seede H. 455 therfore] wherfore W. 459 it] they B W h. passes] haue passed B. their] *om.* B W h. 462 shall] should B. 466 nay] non W h, *but in* h *before* get, *om.* B. we] yf wee B. 468 occupie] do occupye W h. Citie] plase W. 472 he] I B. 473 then] *om.* W h. fere] in fere H, dere B. 474 is] be B W h. *Stage-direction*] *in* H *after* 479.

welcome in full meke manere,
hym hope I for to see. 480

(tunc statuet Maria*m* inter bovem et asina*m*.)

(61)

Mary, suster I will assaie 481
to get II mydwifes, if I maye,
for though in the be god veray
a-comen against kinde, 484

for usage here of this Citye, 485
as manners sake, as thinkes me,
twoo I will fetch anone to the,
if I may any finde. 488

Ioseph ad obstetrices. (62)

Women, god you saue and see! 489
is it yo*ur* will to goe w*i*th mee?
my wife is in to this Citye
w*i*th childe, and tyme is nere. 492

helpes her now for Charitye, 493
and be w*i*th her till daye be,
and yo*ur* travaile—so mot I thee!—
I shall paie you right heare. 496

Tebell. (63)

All ready, good man, in good faie, 497
we will doe all that ever we may,
for two such mydwifes, I dare well saie,
are not in this Citye. 500

Salome.

Come, good man, lead us the waye 501
w*i*th Gods helpe, or it be daye;
that we can good, thy wife shall saie,
and that thou shalt well see. 504

479 welcome] *stands probably for* will come? *Stage-direction*] *in* H *in the margin.* 484 a-comen] *and* comon B. 486 *first* as] *and* B. *Heading*] *om.* H. ad] *om.* W h. 491 in] *om.* H. 492 nere] nye W. 495 mot] moche B. Tebell] Tebell a midwief B. 499 well] *om.* W. *Heading*] Salome the other midwyffe B.

Ioseph. (64)

Loe! mary! hart! I haue brought here
II mydwifes for the manere
to be with thee, my dearling deare,
tyll that it be daye.

Maria.

Syr, they be welcome, without were,
but god will worke of his power
full sone for me, my life feere,
as best is now and aye.

(Tunc paululum acquiescant.)

(65)

A! Ioseph, tydinges aright:
I haue a sonne, a sweet wight.
lord, thanked be thou, much of mighte,
for preeved is thy postye!

Et peperit filium suum primogenitum, ac fasciis eum involvit, reclinavitque eum in præcepio, quod non esset eis locus in diversorio Luc. 2., Math. 1. John 1.

penance non I felt this night
but right so as he in me light,
comen is he here in my sight,
Gods sonne, as you may see.

(tunc stella apparebit.)

Ioseph. (66)

Lord, welcome! sweet Ihesu!
thy name thou haddest, or I the knewe;
now leeve I the Angells wordes trewe
that thou art a cleane maye.

for thou art come mans blisse to brewe
to all that thy saw will shewe;
now mans Ioy begins to new,
and noye to pas away.

505 hart] *om.* h, sweete harte W. brought] *before* I *in* B W h. 511 life] lyffes B. 512 aye] ever W. *Stage-direction*] *in the margin in* H. acquiescant] acquiescunt B W h. *Latin quotation*] *in* H *in the margin, om.* B W h. 517 penance] paine B W h. 519 is he] he is B W h. 520 you] thou B W h. may] maist B. *Stage-direction*] *in* H *in the margin.* 526 saw] lawe B W h. 528 noye] ioye W h.

MARIA. (67)

lord, blessed must thou be 529
that simple borne art, as I see;
to preeve the Dyvill of his posty
comen thou art to daye. 532
Dyversory is non for thee, 533
therfore thy sweete body free
in this crach shall lye with lee,
and lapped about with heye. 536

TEBELLA. (68)

Ah! deare lord, heauen-kinge, 537
that this is a marvelous thing!
withoutten teene or traveyling
a fayre sonne she has one! 540
I dare well saie for soth, I wis, 541
that cleane mayden this woman is,
for shee hath borne a child with blisse,
so wist I never none. 544

SALOME. (69)

be still, tebell, I thee praye; 545
for that is falce, in good faye,
was never woman cleane may,
and had child withoutten man. 548
but never the latter I will assaye, 549
whether she be a cleane may

. . . . . .

and know it, if I can. 552

(Tunc Salome tentabit tangere Maria*m* in sexu secreto, et statim *arescent* manus eius, et Clamando dicat.)

(70)

Alas! alas! alas! alas! 553
mee is betyde a sorye case!
my handes be dryed up in this place,
that feeling none haue I! 556

530 art] is B. 532 thou art] art thou B. 533 Dyversory] fyne clothes W, fyne lynnen h. 536 and] all B, and be W h. 548 had] *om.* W h. 550 a] *om.* W h. a cleane] *omitted by the scribe, and added afterwards with a sign of omission in* H. *After* 550] *there is one line omitted in* H B W h, *no MS. indicating any omission.* 552 in] *om.* W h. *arescent*] arenent H, arement B W h. manus] manib*us* h. 553 *and* 554] *written in one line in* H, *as are* 555 *and* 556, 557 *and* 558, 559 *and* 560.

vengeance on me now is light,
for I wold tempt Gods might.
alas! that I came here to night
to suffer such a noye.

(Tunc apparet stella, et veniet angelus dicens, ut sequitur.)

ANGELUS. (71)

woman, beseech this childe of grace
that he forgeve the thy trespas,
and ere thou goe out of this place
holpen thou maye be.

this myracle that now thou seest here,
is of Gods owne power,
to bringe mankinde out of danger
and mend them, leeve thou me!

SALOME. (72)

Ah! sweet childe, I aske mercye
for thy mothers love, marye,
though I haue wroughte wretchedlye:
sweete childe, forgeve yt mee!

a! blessed be god! all whole am I!
now leve I well and sickerlye
that god is come man to for-bye;
and thou, lord, thou art hee.

EXPOSITOR. (73)

loe, lordinges, of this myracle here
fryer Barthelomew, in good manere,
beareth wytnes without were,
as played is you beforne.

an other myracle, if I maye,
I shall rehearse, or I goe awaye,
that befell that ilke daye
that Ihesu christ was borne.

557 now] *om.* H W. 559 to] this h. 561 beseech] before this B. 563 ere] ever W. 564 maye be] shalbe W. 565 now] *after* thou *in* B h, *after* myracle *in* W. 571 wretchedlye] wickedly h. 574 sickerlye] seckeretlye W. 576 *first* thou] *om.* W, now B. 577 lordinges] lordinges all W h. 581 an] and H. myracle] myracles H. 583 ilke] same W h.

(74)

wee read in Cronycles expresse: 585
some tyme in Rome a temple was,
made of so great riches
that wonder was wytterly. 588

for all thinges in yt—leve you me!— 589
was silver, goulde, and riche perye;
thyrd parte the worlde, as reade wee,
that temple was worthye. 592

(75)

of each provynce, that booke mynd mase, 593
ther Gods image ther set was,
and each one about his necke has
a siluer bell hanginge, 596

and on his brest wrytten also 597
the lands name and gods both twoo,
and set was als in myddes of tho
god of Rome righte as a king. 600

(76)

about the house was meving there 601
a man on horse, stood men to stere,
and in his hand he bare a speare,
all pure dispituouslie. 604

that horse and man was made of brasse, 605
turning about that Image was;
save certayne preist*is* there might none pas
for Devylls fantasie. 608

(77)

but when any land w*i*th battayle 609
was ready Rome for to assaile,
the Gods Image, w*i*thout faile,
of that land rang his bell, 612

587 so] such W h. 590 perye] pearle W, araye h. 591 thyrd] the thirde W. 594 *second* ther] *om.* H. 595 one] *om.* B. 598 name] names B W. 599 was] wa B, *om.* W h. of tho] altho H. 600 Rome righte] renowne H. 601 was meving] als meuinge B W h. 604 all pure] a pewer h. 609 when] when that B W. 611 Image] I meane W h.

and turned his face dispituouslie 613
to god of Rome, as read I,
in tokening that they were ready
to fighting fresh and fell. 616

(78)

the image, also, aboue standing, 617
when the bell beneth began to ringe,
turned hym, all sharply showing
toward that land his speare. 620

and when they saw this tokening, 621
Rome ordayned without taryinge
an host to kepe there coming
long, or they came there. 624

(79)

and in this manner, sothlie, 625
by art of nigromancye,
all the world wytterly
to Rome were made to lowt. 628

And that temple there, doubtles, 629
was called, therfore, the temple of peace,
that through this sleight battayle can cease
through out the world about. 632

(80)

But he that Coyntlie this worke cast, 633
asked the Dyvill, or he past,
how long that temple it shold last
that he there can build. 636

the Devill answered suttellie, 637
and said it shold last sickerlie
untyll a mayden wemmouslie
had conceaved a childe. 640

615 tokening] token B. 617 aboue] about H. 619 turned] torninge W. hym] him self B. 629-633] *om.* h. 629 And] and in B W. 631 that] *om.* W. 633 that] twoo B W h. 635 long] *om.* W. it] there h. 639 wemmouslie] womanlye W.

(81)

They hard, and beleeved, therfore, 641
it shold endure for evermore;
but that tyme that christ was bore,
it fell downe sone in hye. 644
of which house is seene this daie 645
somewhat standing, in good faye,
but no man dare goe well that way
for feendes fantasie. 648

(82)

that day was seene verament 649
3 sonnes in the firmament,
and wonderly together went,
and turned into one. 652
the oxe, the asse, there they were lent, 653
honored christ in theyr intent,
and mo myracles, as we haue ment
to play right here anone. 656

(tunc ostendant stellam, et veniet Sybbill ad Imper*atorem*.)

Sibilla. (83)

Sir Emperour, god the saue and see! 657
looke up one height, after me!
I tell you sicker that borne is hee
that passeth thee of power. 660
that Baron thou sees so great shall be 661
as none lyke him in any degree
to passe all kinges and eke thee,
that borne are or ever were. 664

Octavi*anus*. (84)

Ah! Sybbill, this is a wondrous sight, 665
for yonder I see a mayden bright,
a yonge child in her armes clight,
a bright crosse in his head. 668

ostendant] ostendent B, ostendunt W h. 658] *put after* 660 in B W h, *and also in* H, *but here the original order is indicated by* a c d b *in another hand that corrected, too, a former*, postye *in* power. up one] up an H. 659 sicker] trulye W h. 660 power] postee B W h, H *read so, too, before the mistake was corrected by the scribe.* 661 so great] that so great B, greate W h. 662] *om.* B W h, *in* H *in the margin.* 664] that is borne or ever shalbe W. are] was h.

honour I will that sweet wight 669
with Incense through all my might;
for that reverence is most right,
vf that it be thy reade. 672

(85)

Incence bring, I commaund, in hie 673
to honour this child, king of mercy.
shold I be god? nay, nay! witterly
great wrong, I wis, it were. 676

for this child is more worthye 677
then such a thousand as am I,
therfore to god, most mightie,
Incense I offer here. 680

(Tunc angelus cantabit 'Hec est ara Dei celi,' fiat nota *secundum* arbitrium agentis, etc.)

(86)

Ah! Sibill, heares thou not this songe? 681
my members all it goeth among,
Ioy and blis makes my hart strong,
to hear this melodye. 684

Sicker it may non other be, 685
but this childe is Prynce of postie
and I his subiect, as I see;
he is most worthy. 688

Sibilla. (87)

yea, sir, you shall leeve well this: 689
somewhere in earth borne he is,
and that he comes for mans blis,
his tokening this can showe. 692

reverence hym, I rede, I wis, 693
for other god ther non is;
that hopes otherwayes, he doth amys,
but hym for christ to knowe. 696

670 through] *with* W h. all] *om.* H. fiat] fiant W h. nota] nota*m* H B W h. 681 not] *before* thou W h. 683 strong] full strong H. 685-689] *om.* B. 685 Sicker] trulye W, surely h. 689 you shall] thou shalt B W h. 692 tokening] token W h. 695 that] he that W h. otherwayes] otherwise B W h.

OCTAVIAN. (88)

Sires, senators, goes home anone, 697
and warne my men every echone
that such worship I must forgone
as they wold doe to me. 700

but this child worship each man 701
with full hart, all that you can,
for he is worthy to leeve upon,
and that now I will see. 704

SENATOR. (89)

a! lord, whatever this may be 705
this is a wonders sight to see,
for in the starre, as thinkes me,
I see a full fayre maye. 708

Sir, shall this child pas yée 709
of worthynes and dignity!
Such a lord, by my lewty!
I wend never had bene none. 712

EXPOSITOR. (90)

Lordinges, that this is veray, 713
by very signe know ye may:
for in Rome, in good faye,
ther as this thing was seene, 716

was built a Church, in noble aray, 717
in worship of mary, that sweet may,
that yet lastes unto this day,
as men know that there haue bene. 720

(91)

and for to haue full memorye 721
of the angells melody,
and of this sight sickerlie,
the emperour there knewe, 724

697 Sires] Syr H. 698 echone] one H. 704 I] *before* now W h. will] well W h. *Heading*] *om.* B W h. 705 a] and W h. 706 wonders] wonderous B W h. *before* 709] *primus senator in* W. 711 lewty] bewtie W. 714 ve.y signe] signes true B. 716 this thing] thes thing*is* W h. 719 unto this] untill B.

the church is called St. Mary,
the surname is Ara Cæli,
that men know well therby
that this was fullie trewe.

(92)

An other myracle, I finde also,
at Christ*is* birth that fell right tho
when salome attempted to know
whether shee was a may:

her hand roted, as you have seene,
wherby you may take good teene
that unbeleefe is a foule synne,
as you have seene within this playe.

Finis Paginæ Sextæ.

Pagina septima de pastoribus greges pascentibus. The paynters and glasiers.

Et pastores erant in regione eadem vigilantes et excubantes exubias nocte super gregem suam. Luke 2, 8.

Primus pastor. (1)

On wouldes haue I walked full wylde,
under Buskes my bower to buylde,
from stif stormes my sheepe to sheild,
my semely wedders to save,

from Comelie Conway unto clyde
under Tildes them to hyde.
a better Shepherd on no side
no earthlie man may haue.

726 Ara Cæli] in a racali W, in ra cali h. 727 that] tha W. 730 that] *om.* B W h. 736 playe] place W h. Paginæ Sextæ] *om.* B, deo gracias W h, W *adding:* per me Georgi bellin 1592. Come lorde Iesu Come quicklye, h *simply:* 1600.

Pagina] Incipit B W h. greges pascentibus] *om.* B W h. and Glasiers] play B h, *in both these MSS. as also in* W *before the Latin. Latin quotation*] *in* H *in the margin, om.* B W h. *Heading* primus pastor] *om.* B. 1 I] *before* haue B W h. 2 Buskes] bushes W h. 5 clyde] glide H. 6 under] on the H. Tildes] hilles B.

(2)

for with walking wery I haue me wrought, 9
beside the ssuch my sheepe I sought;
my tytefull tuppes are in my thought,
them to saue and heale 12
from the shrewd scab it (?) sought, 13
or the rot, if it were wrought,
yf the cough had them caught,
of it I colde them heale. 16

(3)

loe! here be my hearbes safe and sound, 17
wyselie wrought for every wound,—
the wold a whole man bring to ground
within a lyttle whyle!— 20
of henbane, and horehound, 21
Ribbie, raddish, and Egremond,
which be my hearbes, safe and sound,
meddled on a rowe. 24

(4)

here be more hearbes, I tell it yoo, 25
I shall recken them on a rowe:
finter, fanter, and fetterfoe,
and also a peny wrytt. 28
this is all that I know, 29
for be yt wedder or be yt yoo,
I shall heale them on a thraw
cleane of there hurte. 32

(5)

heare is tarr in a pot, 33
for to heale them of the rot;
well I can and well I wot
the talch from them to take. 36

9 wrought] thoughte B W h. 11 tytefull] toylefull B, taleful W, taylefull h. 12 saue] haue B. 16 of it] of yf W. 20 whyle] *the synonymous* throwe *would satisfy both sense and rhyme.* 22 Ribbie] tibbie B, bybbey W h. 25] *in* h *preceded by* ffynter, fanter, and fetter foe. 27 and] *om.* H. 28 wrytt] wurtt? *because of the rhyme. Prof. Zupitza.* 31 heale them] them heale W. thraw] rowe B W h. 32 of] from W. there] the B. 34 for] *om.* B W h. of] from B W h. 36 t ? alch] calch? caughe W, talgh h, taytinge B. to] *om.* B W h.

And if sworne it had the thurse,
yet shall the talch be in my purse,
and the sheepe never the worse
to run on the rake. (Tunc ad sedem.)

(6)

but no fellowship here have I
save my self, alone, in good fay,
therfore after one fast will I crye,
but first will I drinke yf I maye. (Tunc potet.)

(7)

Howe! Haroye! how! how!
dryve thy sheepe to the low!
thou may not heare but if I blowe,
as ever have I feale!

(Tunc flat cum Cornu et reddit: 'Aho!' 10. 0. Tunc venit secundus gerens plumam cornicis cum vestis parte veteris.)

Secundus pastor.

It is not shame for me to showe
how I was set for to sow
with the fidder of a Crow
a clout upon my heele.

(8)

Fellowe, now we be well met!
one thing me thinkes us needes:
had we Tud here by us set,
then might we sit and feede us.

Primus pastor. (9)

(tunc vocat humili voce: 'How, Tud, tud!')

yea, to feede us frendlie in fay,
now might we have our servyce.
cry thou must lowd, by this day!
Tud is deaf and may not well heare us.

37—41] *om.* W h. 38 yet shall the] *om.* B. *Stage-direction*] *om.* B W h. *Stage-direction*] hic potat primus pastor B W h (potat] potet W.) 46 thy] the H. 47 but if] Excepte B W h. 48 feale] heale B W h, fey? *Prof. Zupitza.* cornicis] cornicliis H. *Stage-direction*] Hic flabit primus pastor B W h, h *adding in the margin:* Et sittes down, B *and* W: Sitt downe. 49 me] *om.* W h. 50 set] taught h. for] *om.* W. sow] loe H W. 54 one thing] *and* though B W h. pastor] *om.* H. *Stage-direction*] Secundus pastor vocat submissa voce B W h, *but before* 81. 58 servyce] service aye W h. 60 may] *om.* W.

SECUNDUS. (10)

Howe, Tud! come for thy father kin! 61

PRIMUS PASTOR.

Naye! fye! thy voice is wondrous dym.
why! knowest thou not hym?
fye! man, for shame! (tunc vocat voce canora, ut antea.) 64

call hym 'Tud, Tibbs sonne,' 65
and then will the shrew come,
for, in good faith, it is his wonne
to love well his dames name. 68

SECUNDUS PASTOR. (11)

Howe, Tud! Tibbs sonne! 69

TERTIUS PASTOR.

Syr, in faith, now I come,
for yet have I not all done
that I have to doe: 72

to seeth salve for our sheepe, 73
and, lest my wife shold it weete,
with great gravell and greet
I scoure an ould panne. 76

(12)

Hemlockes, and herif—take keepe!— 77
with Tarboyst most bene all tamed,
penigras, and butter for fat sheepe;
of this salue am I not ashamed. 80

(13)

ashamed am I not to showe 81
no poynte that longes to my crafte,
no better—that I well know—
in land is no-where lafte. 84

Heading] *in* B W h *replaced by the stage-direction of line* 56. pastor] *om.* H. 62 Naye] May B. fye] fay B W h. *Stage-direction*] *in* H *in the margin, om.* B W h. pastor] *om.* H. pastor] *om.* H. 71 all] half H. 72 to] for to H. doe] done *would help the rhyme a little.* 73 our] my h. 78 most bene all tamed] bene to me all good H. all] *om.* W h. 80 of] for B W h. 82 that] to B.

(14)

For, good men, this is not unknowen
to husbandes that bene here about,
that ech man must to his wife bowne,
and Commonlie for feare of a clout.

(15)

thus for cloutes now care I,
all is for feare of our dame kin,
now will I cast my ware here by,
and hye fast that I were at Hankin.

(16)

Hankin, hold up thy hand and haue me,
that I were on height ther by thee.

PRIMUS PASTOR.

Gladly, sir, and thou wold be by me;
for loth me is to deny thee.

SECUNDUS PASTOR. (17)

nowe sith god hath gathered us together,
with good hart I thank hym of his grace.
welcome be thou, well fayre wether!
Tud, will we shape us to some solace?

TERTIUS PASTOR. (18)

Yeg, solace wold best be seene,
that we shape us to our supper;
for meat and drink, well I deeme,
to each dede is most deare.

PRIMUS PASTOR. (19)

Lay fourth, each man, alyche,
what he hath left of his lyveray;
and I will first put forth my piche
with my parte first of us all three.

SECUNDUS PASTOR. (20)

And such store as my wife had,
in your sight sone shall you see,

85 For] for to W. 90 our] *om.* H. kin] kynne B, kenye W h. 94 on] on a H. pastor] *om.* H. 95 be by] ban H. 96 me is] I ame B. pastor] *om.* H. 99 wether] wedder B, weither W, weather h. pastor] *om.* H. 101 Yeg] *for* yea? *om.* B W h. 103 deeme] wene W h. 104 dede] man H. pastor] *om.* H. 105 each man alyche] I ech man besech B. 107 first] *om.* W h. pastor] *om.* H.

at our beginning us for to glad ;
for in good meat there is much glee.

(21)

here is bread this day was baken,
Onyons, Garlik, and lyckes,
butter that bought was in Blacon,
and greene cheese that will grease *your* cheekes.

Tertius pastor. (22)

And here ale of Halton I have,
and what meat I had to my hyre ;
a pudding maye no man deprave,
and a Ianock of Lancashyre.

(23)

lo ! here a sheepes head souced in ale,
and a groyne to lay on the grene,
and soure mylke my wife had on sale :
a noble supper as well is seene.

Primus pastor. (24)

[and as it is well sene, ye shall see
and what somewhat I have in my sacke :
a piggs foote I haue here, pardye !
and a panch cloute in my packe.

A womb clout, fellowes, now haue I,
a lyver as it is no lack,
a chitterling boyled shall be.
this burden I beare on my backe.]

(25)

Nowe will I cast of my Cloake,
and pull out parte of my livery,
pull out that I have in my poke,
and a pigges foote from pudding purie.

114 lyckes] lyke H, leickes W, leekes h. 115 was] *before* bought B. pastor] *om.* H. 118 what] whotte W, hott B h. 119 a] and a H. 123 had] hath h. on sale] ordeyned B W h. 125—133] *om.* B W h, *but in* B *there is space left blank for about* 8 *verses.* 130 as] as as H. 134 pull] put W h. 135 pull] put h, and put W. 136 pigges] gygges W, gygge h.

TERTIUS PASTOR. (26)

Abyde, fellowes, and ye shall se here
this whot meat, we shall it hend,
Gambons, and other Good meat in feare,
a pudding *with* a prick in the end.

PRIMUS PASTOR. (27)

And that is in my sachell to shake out
to shepheardes am I not ashamed:
this Oxe tonge, pared round about,
for *your* tooth it shall be attamed. (Tunc comedent.)

(28)

Byd me doe gladlie, and I thee;
for surelie here is good growsing.
come, eate *with* us, God on heaven hy,
and take no heed, though here be no housing!

SECUNDUS PASTOR. (29)

Howsing enough have we here,
while we have heaven ou*er* our heades;
Now to weete *our* mouthes tyme it were:
this flaggen will I tame, if thou red us.

TERTIUS PASTOR. (30)

Nowe of this bottle will I bibble,
for here is but of the best,
such liquore makes men to lyve,
this game may no way be lost.

PRIMUS PASTOR. (31)

ffellowes, now our bellies be full,
thinke we on hym that kepes our flock*is*:
blow thy horne and call after Trowle,
and byd hym some of our bytlocxes!

pastor] *om.* H. 138 we shall it hend] we scruen hit here B, serveid here W h. 139 meat] *om.* H. pastor] *om.* H. 141 And that is in] *om.* B W h. 143 this Oxe] and this B W h. 144 for *your* tooth] *with* my teeth B h, *with* my tonge W. attamed] tamed B h. *Stage-direction*] tunc comedent et dicat primus pastor B W h. 145—149] *om.* W. 146 surelie] by god here B h. 147] Sit downe by me h. hy] hie hie B. 148 and] but B h. pastor] *om.* H. *Heading*] *om.* W. 151 it] *om.* B W h. 152 flaggen] flackett B, flag tte W h. pastor] *om.* H. 153 Nowe] And B W h. will] now will B W h. 154 bibble] fele H, bibble W h, bibbe *rhyming with the form* lybbe? *Prof. Zupitza.* 155 men] me W h. 156 way] wher W h. lost] lefte W. pastor] *om.* H. 158 flock*is*] sheepe H. 159 call] blowe W.

Secundus pastor. (32)

well said, Hankin! by my soth! 161
for that shrew, I suppose, seeke us.
my horne to bylle I will not leese
till that lad haue some of *our* leckes. 164

Tertius pastor. (33)

Leekes to his lyueray is to *your* lyking. 165
such a lad no-where in land is.
blow a note for that mytting,
whyle that horne now in thy hand is. 168

Primus pastor. (34)

with this horne I shall make a 'howe' 169
that he and all heaven shall heare,
yonder lad that sittes on a lowe
the lowt of this horne he shall heare. 172

(Tunc cantabit, et venit Gartius.)

Gartius. (35)

Good lord, looke one me, 173
and my flock as they foode have!
on this would walk we,
are no men here that me wald haue. 176
all is plaine, pardy! 177
therfore shepe mon we good haue;
No better then these be
of beastes that blood and bone haue, 180

(36)

Wot I not day nor night. 181
necessaries that to me needen
you shall here sone see in sight,
of small hannes that to me neden: 184

pastor] *om.* H. 162 seeke] seekes W h. 163 bylle] tilt H, blowe W. leese] lette W. pastor] *om.* H. 165 to your] *om.* B W h. 166 in land] *before* no where H. 168 now] *om.* H. pastor] *om.* H. 171 sittes] still is B. 172 lowt] lowde W h. he] *om.* W h. cantabit] cantant H. *Stage-direction*] *in the margin in* H, Tunc cantabit et dicat Trowle B W h. *Heading* Gartius] *om.* B W h. 174 flock] flock here B W h. foode] fede B W h. 175 walk we] walke we woe W, walkinge wee h. 176 men] man W. me wald haue] that no way B h, that maye W. 177 plaine] plaine plaine H. 178 mon we good haue] we mone goe B W h. 179 then these] may B W h. 180 of beastes] *added to the preceding line in* W. 182 needen] ne done W h. 183] tarbox *and* tarrboll B W h. 184] ye shall see heare B W h (B *omitting* see.)

(37)

Tarboist, tarboyle, and nettle,
hemlockes, and butter abyding,
and my good dog Dotinowle,
that is nothing choise of his chiding;

(38)

if any man come me by,
and wold wit w*hi*ch way best were,
my leg I lift up, where I lie,
and wish him the way by east- and west-where.

and I rose when I lay,
me wold thinke that traveyle lost were:
for King nor Duke, by this daye,
rise I will not but take my rest here.

(39)

now will I set me adowne
and pipe at this pot like a pope,
wold God that I were downe
harmeles, as I hastely hope!

At me all men lerne mon,
this Golgatha grimly to grope,
no man here drink mon
save myself, the dyvill of the sope.

(40)

All thy lathes I set at a lyttle,
Nay, you ladds, kepe I not to lye thee.
for you haue I many a fowle fitt.
thou foule filth, tho thou flite, I defie thee.

185 Tarboist, tarboyle and] *om.* B W h. 186] *added to* 185 *in* H B W h. 190 best were] were beste W h; *this reading is perhaps the best, in which case* where *in* 192 *is to be taken away.* 191 where] as B W h. 192 by] *om.* B W h. where] *om.* W. 194 me] I W h. lost] best H. were] *om.* B W h. 196 rise] nay H. here] *om.* W. 197] Nowe here sitte downe I will W, Nowe here adowne sitt I will h. me] here B. 198 *and* 199] *om.* W. 200] *before* 198 *in* h. 201 *and* 202] *om.* B W h. 203 here] *om.* h. drink mon] shall drinke B W h. 205 lyttle] lyt *is required by the rhyme.* lathes] lott*is* B, bottill W h. 206 kepe I not] set I not H. 207 I] *om.* W h. 208 I defie thee] *written as a separate line in all the MSS.*

Primus pastor. (41)

Trowle, take tent to my talking: 209
for thy teeth here is good tugging,
whyle thy wedders be walking
on this loyne thou may have good lugging. 212

Gartius. (42)

Fye on *your* loynes and *your* lyveray, 213
your lyveras, lyvers, and longes,
your sawce, *your* Iawce, and *your* saveray,
your sitting without any songes. 216

(43)

on this hill I hold me here, 217
No hap to *your* hoote meat have I,
but flyte with my fellowes in feare,
and *your* sheepe full sickerlie save I. 220

Secundus pastor. (44)

For that thou saves our sheepe, 221
good knave, take and keepe!
sith thou may not sleepe,
come, eate of this sowce! 224

Gartius.

Naie, the dirte is so deepe 225
stamped therein, for to steepe;
and the grubbs thereon doe creepe
at home, at thy house. 228

(45)

Therfore meate, if I may, 229
of *your* dighting to day
will I not, by no way,
till I haue my wage. 232

pastor] *om.* H. 209 tent] teene W h. 210 teeth] touth B h. tugging] dugging H, tovginge W, togginge h. 212 on] and on W. *Heading*] Trowle W h. 214 lyveras] lyu*erast*is B h, lyv*er*aste W. 215 Iawce] sawse B h, saustes W. saveray] sauerage B. 218 to *your* hoote] to you what H. 219 flyte] sitte W. feare] freye W. 220 sickerlie] securely B W h. save I] keep I h. pastor] *om.* H. 221 that] *om.* B W h. 222 and] *om.* B W h. *Heading*] Trowle W h. 225 dirte] dirte therin H. so] to B. 226 stamped] stopped B h. 227 doe] *om.* H. 229 *and* 230] *written as one line in* H, *as are also* 231 *and* 232. 231 no way] the way B. 232 wage] wag*is* B W h.

I wend, or this, to have bene gay;
se so ragged is my aray,
aye pynckes is yo*ur* pay
to every poore page.

Tertius pastor. (46)

Trowle, boy, for Gods pitty,
come, Eate a morsell w*i*th me
and then wrastle will we
here on this would.

Trowle.

That will I never flee,
though it were w*i*th you all three,
to lay my liberay
that wager will I hould. (Tunc ibit ad magistros.)

(47)

Nowe comes Trowle the trew,
a turne to take have I tight
w*i*th my maistores, or I rew,
put hym forth that is most of might!

Primus pastor.

Trowle, better never thou knewe,
eate of this meate for a knight.

Gartius.

Nay, spare I will, though I spew,
all upon yo*ur* heades it shall light.

Secundus pastor. (48)

How! shold we suffer this shame
of a shrew thus to be shent?

Tertius pastor.

This lad list to be lame,
and lose a lym, or he went.

235 pynckes] pinchinge B. pastor] *om.* H. 237 pitty] three B, fee W h. 239 then] *om.* H. 240 would] greene W h. *Heading*] *om.* H, Gartius *in* B, *but crossed out and altered into* Trowle. 241 will] shall B W h. 242 were] be B W h. 244 wager] wages B W h. ibit] ibunt W, magistros] maistres B, magistratos W, B h *add:* et dicat, W: et dicat Trowle. pastor] *om.* H. 249 knewe] kever H. Gartius] Trowle W h. 252 yo*ur* heades] thie head B W h. pastor] *om.* H. 253 this] all this W h. pastor] *om.* H. 255 list] lust*is* B. lame] lamde W.

GARTIUS.

Have done! begin we this game, 257
but ware lest yo*ur* Golians glente!
that were lyttle dole to yo*ur* dame
though in the myddest of Dee ye were drent. 260

PRIMUS PASTOR. (49)

Falce lad, fie on thy face! 261
on this ground thou shalt haue a fall!
hent on! and hould that thou hase!
if thou haue all, haue all goe to all! 264

GARTIUS.

and here, sirs, to doe you solace, 265
Hankin, shepeherd, shame thee I shall;
wroth thou art worse then thou was.
ware lest thou walt here by the wall! (tunc prim*us* proicit*ur*.) 268

SECUNDUS PASTOR. (50)

Boy, lest I break there thy bones, 269
kneele downe and aske me a boone.
Lest I destroy thee here on these stones,
cease, lest I shend thee to soone. 272

GARTIUS.

Gole that so grennes and grones, 273
good were thee thy old raggs to saue sone.
little doubt of such drones,
lyther tyke, for thy deedes are done. (tunc 2.us *proijicitur*.) 276

TERTIUS PASTOR. (51)

Out! alas! he lyes on his loynes; 277
but let now goe to that lad!
Shepheards he shames and shendes,
for last now am I out shad. 280

Heading] Trowle W h. 258 Golians] gollions B, golions W, golyons h. glente] gleett B W h. 259 yo*ur*] o*ur* B W h. 260 the] *om.* B W h. of] *om.* B W h. ye] they B W h. pastor] *om.* H. 264 haue all] hape B W h. *Heading*] Trowle W h. 267 wroth] worth W h. *Stage-direction*] Tunc proiitiat *pr*imam pastorem et dicat Sec*und*us pastor B W h. (*pr*imam pastorem] *pr*imus pastor B.) pastor] *om.* H. 269 there] *om.* B W h. 272 shend] shame W h. *Heading*] Trowle W h. 273 Gole] Gloe W h. that] thie B W h. grones] groundes W. 276 tyke] like H. *Stage-direction*] *in* H *in the margin, om.* B W h. pastor] *om.* H. 277 loynes] *the rhyme requires* lendes. 278 now] *after* goe B W h. 279 shendes] shenes B. 280 shad] shutt B.

GARTIUS.

Both yo*ur* backes heare to me byndes, 281
for all yo*ur* boast I hold you but bad;
hould yo*ur* arses and yo*ur* hynder loynes,
then hope I to have, as I ere had, 284

(52)

The better in the bore, 285
as I had before
of this bosiart. 287

yea, hope I more, 288
kepe well thy score
for feare of a fart! (Tunc 3.*us* proijcitur.) 290

(53)

Lye there, lydder, in the lake, 291
my liueray nowe I will lach,
this cup, this clowt, and this cake,
for ye be cast, now will I cach. 294

to the devill I all you betake, 295
and, traytors, taynt of yo*ur* tach.
on this would this will I wake;
all the world wonder on the wach! (Et sic recedat Gartius; et dicat.)

PRIMUS PASTOR. (54)

Fellowes, this a fowle case is 299
that we bene thus cast of a knave,
all against o*ur* will he has his;
but I must needes hold the harme that I have. 302

SECUNDUS PASTOR. (55)

That I haue needes must I hould, 303
of these unhappie harmes ofte here I,

Heading] Trowle W h. 281 byndes] bendes W h, bend B. 282 but] full B W h. 284 hope I] hope H. ere] now B, haue h. 285 in] and H. 286] *joined to* 285 *in* B W h, *to* 287 *in* H. 287 bosiart] boucart B, boverte W, bovorte h. 289 score] store H. 288 *and* 289] *written in one line in* B W h. *Stage-direction*] *in* H *in the margin;* Tunc proiitiat tertium pastorem et dicat Gertius B W h. (tertium pastorem] tercins pastor B. Gertius] Trowle W h.) 293 cup] cury B W h. 296 taynt] attaint B W h. 297 *second* this] with this B h, on this W. wake] walke B W h. *Stage-direction*] *om.* H. Gartius] Trowle W h. pastor] *om.* H. 300 of] out of W h. 301 will] willes B W h. pastor] *om.* H. 304 I] *om.* H.

therfore will I wayte on this wold
upon the wedder, for I am weary.

TERTIUS PASTOR. (56)

Though we be weary, no wonder,
what betwene wrastling and waking!
ofte we maye be in thoughte, we be nowe under,
god amend it with his making!

(Tunc sedebunt, et apparebit stella.)

PRIMUS PASTOR. (57)

what is all this light here
that shynes so bright here
on my blacke bearde?
for to see this sight here
a man may be afright here,
for I am aferde.

SECUNDUS PASTOR. (58)

Aferd for a fray now
may we be all now;
a! yet it is night,
yet semes it day now,
never, sothlie to saie now,
see I such a sight.

TERTIUS PASTOR. (59)

Such a sight seming,
and a light gleming
letts me for to looke.
all, to my deming,
from a starre streming
it to me stroke.

305 wayte] weete H. 306 the wedder] this would H. pastor] *om.* H. 308 waking] walking B W h. 309] ofte may we be over though we be no wonder H. apparebit stella] stella apparebit et dicat B W h. pastor] *om.* H. 312 shynes] black is B, blackes W h. 314 sight] lighte B W h. 316 aferde] afraid B W h. pastor] *om.* W. 315 *and* 316] *written as one line in* H, *as are also* 317 *and* 318, 323 *and* 324, 325 *and* 326. 317 Aferd] feard B, ffreayde W h. 318] *ought perhaps to run thus:* all we be may now? 319 a!] and H. 321] *om.* W h. 324 gleming] lemyng B W h. 325 for] *om.* B W h.

GARTIUS. (60)

That star if it stond
to se will I fond,
though my sight fayle.
while I may live in land,
whie shold I stand,
if it will avayle? (Tunc respiciens firmamentum dicat.)

GARTIUS. (61)

A! Gods might is,
in yonder star light is,
of the sonne this sight is,
as it now semes.

PRIMUS PASTOR. (62)

It semes, as I now see,
a bright star for to bee,
their to abyde.
from it we may not flee
but aye glow on the glee,
till it downe glide.

SECUNDUS PASTOR. (63)

Fellowes, will we
knele downe on *our* knee,
after comfort
to the trew Trynitie
for to lead us to see
our elders lord.

TERTIUS PASTOR. (64)

Our lord will us leare
In this *our* prayer,
wher-to it will apent,
and why on height here
the ayre is so cleare,
now shall we be kent.

Heading] Trowle W h. 329 *and* 330] *written in one line in* H, *as are every first and second, every fourth and fifth lines of all these six-line stanzas.* 331 my sight] mighte lighte W h. 333 stand] found B W h. dicat Gartius] et dicat Trowle W h. 335 might is] mightis? *Prof. Zupitza.* 338 semes] sheines W. pastor] *om.* H. 340 for] *om.* B W h. 343 glow] glye W h. pastor] *om.* H. 347 comfort] comfortes W h. pastor] *om.* H. 352 this] *om.* B W h. 353 will] well H.

GARTIUS. (65)

Lord, of this light
send us some sight
why that it is sent.
before this night,
was I never so afright
of the firmament.

PRIMUS PASTOR. (66)

nor I, by my faie!
now it is nighe daie,
so was it never.
therfore I praye
the soth us to saie,
or we desever.

(Tunc cantabit Angelus 'gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis.') Luke 2, 14.

PRIMUS PASTOR. (67)

Fellowes in feare,
may you not here
this muting on height?

SECUNDUS PASTOR.

on 'glore' and on 'glere,'
yet no man was nere,
within *our* sight.

TERTIUS PASTOR. (68)

naie, it was a 'glori';
now I am sory
without more songe.

GARTIUS.

Of this strang storie
such myrth more I
I would haue amonge.

Gartius] Trowle W h. 358 send] guide B W h. 359 that] *om.* H. sente] fayre H. pastor] *om.* H. 363 nor I] wiest I B W h. 368 or] or that B W h. we] *om.* h. pastor] *om.* H. *Heading*] *om.* H. 372 *first* on] A W h. *second* on] in W h. pastor] *om.* H. 377 without] bowt B W h. *Heading*] Trowle W h. 380 I] *om.* W.

PRIMUS PASTOR. (69)

As I then deemed,
'Cælcis' it semed
that he sang soe.

SECUNDUS PASTOR.

while the light lemed,
a wrecking we wened,
I wist never who.

TERTIUS PASTOR. (70)

what song was this, saie ye,
that he sang to us all three?
expownded shall it be,
or we hethen passe;
for I am eldest of degree,
and also best, as semes me,
it was 'Glorum, glarum' with a glee,
it was nether more nor lesse.

GARTIUS. (71)

Nay, it was 'glore, glore glorius,'
me thought that note went ouer the howse,
a semely man he was *and* curious,
but soone away he was.

PRIMUS PASTOR.

Naie it was 'glorum, glarum' with a glo
and much of 'celsis' was there to,
as ever haue I rest or rowe,
much he spake of glasse.

SECUNDUS PASTOR. (72)

Nay, yt was nether glasse nor glee,
therfore, fellow, now stand by!

pastor] *om.* H. 381 then] them W. 382 Cælcis] Selcis B, Scellsis W h. 383 soe] *om.* W. pastor] *om.* H. 385 a wrecking] Awwakinge h. we] me B W h. wened] deemed h. pastor] *om.* H. 387 *and* 388] *written in one line in* H, *as are also* 389 *and* 390. 388 he] the W, was h. sang] songe h. 393 Glorum glarum] glorie glare h, glore glare W, glore glore B. *Heading*] Trowle W h. 395—399] *om.* H. 395 glore glore glorius] glorie glora glorious h, glori glorious W. 396 went] ronne W h. *Heading*] *om.* H *so that* 399—403 *are in this MS. Gartius's speech.* 399 glorum, glarum] glore glare B, glory glory W, glory glore h. pastor] om. H.

TERTIUS PASTOR.

By my faith! it was some spie
our sheepe for to steale;
or els he was a man of our craft,
for semelie he was and wondrous defte.

GARTIUS.

Nay, he come by night—all things lafte—
our tuppes with tar to tayle.

PRIMUS PASTOR. (73)

Naie, on a 'glore' and a 'glare' and a 'gli'
good Gabriell when he so glored,
when he sang, I miht not be sory,
for through my breast-bone bloting he bored.

SECUNDUS PASTOR. (74)

Naie, by my faith! it was a 'gloria,'
said Gabriell, when he sang soe,
he had a much better voyce then had I,
as in heaven all other haue so.

TERTIUS PASTOR. (75)

will you heare how he sang 'Celsis'?
for on that sadlie he set hym;
nether sang 'Sar' nor so well 'sis'
ner 'pax' 'mery mawd when she had met him.'

GARTIUS. (76)

One tyme he touched upon 'Tar,'
and ther I tooke good intent,
all heaven might not have gone har,
that note on height when he up hente.

pastor] *om.* H. 405 it] he W h. 408 wondrous] wonder B W h. *Heading*] Trowle W h. 410 tayle] tell B W h. *Heading*] *om.* H. 411 *first* and] on W h. glare] glay B, glory W h. 412 good] gurde W h. glored] gloried B W h. 414 bloting] bleting B W h. bored] borned B W h. pastor] *om.* H h. 415 by my faith] be god B W h. gloria] glory *seems to be required by the rhyme.* 417 had I] I have B W h. pastor] *om.* H. 421 Sar] sir W h. 422 had] so W. *Heading*] Trowle W h. 423 Tar] terre W h. 424 and] on H. ther] there to B W h. 426 up hente] had howted H.

Primus pastor. (77)

And after of 'pax' or of peace
up as pie he piped,
such a ledden—this is no las—
never in my life me so lyked.

Secundus pastor. (78)

upon 'hominibus' he mewted,
that much marveyle to me was,
And aye I quocke while he so shewted,
I durst not hede wher that I was.

Tertius pastor. (79)

yet, yet he sang more then all this,
for some word is worth a foder,
for he sang 'bone voluntatis,'
that is a crop that past all other.

Gartius. (80)

Yet and yet he sang more too,
from my mynde it may not start,
he sang also of a 'Deo'
me thought that healed my hart;

(81)

and that word 'terra' he tamed,
therto I tooke good intent,
and 'pax' also may not be blamed,
for that song to this I assent.

Primus pastor. (82)

Nowe pray we to hym with good intent,
and sing I will, and me unbrace,
that he will let us to be kent,
and to send us of his grace.

pastor] *om.* H. 428 pie] a pie B. pastor] *om.* H. 431 hominibus] omnibus B W h. 433 aye] Ever W h. while] when B W h. 434 not] not not W. hede] here H. pastor] *om.* H. 435 yet yet] yet W. 436] ffroo my mynde it shall not starte W. word] word*is* B h. foder] founder H. 437 bone] bout bone h, bene W. 438 past] passeth B W h. *Heading*] Trowle W h. 439 and] *om.* W h. 440 may] shall B W h. 443 terra] tarre B. 446 for that song to this] for that to this song B W h. pastor] *om.* H. 448 unbrace] imbrace W h.

Secundus pastor. (83)

Nowe sith I have all my will
—for never in this world so well I was—
sing we now, I red us, shrill
a mery song us to solace.

Gartius. (84)

Nowe sing on! let us see!
some songe I will assaie,
All men singes after me,
for musique of me learne you may.
(Tunc omnes pastores cum aliis adiuvantibus cantabunt hilare carmen.)

(85)

Now wend we forth to Bethlem,
that is best our song to be,
for to se the starre gleame,
the frute also of that mayden free.

Primus pastor. (86)

nowe follow we the star that shines,
till we come to that holie stable;
to bethelem bend we *our* lynes,
follow we it without any fable.

Secundus pastor. (87)

Followe we it that hyeth full fast,
such a frend loth were us to fayle;
lanch on! I will not be the last
upon Mary for to marveyle. (Tunc vadunt versus Bedlem.)

Tertius pastor. (88)

Stynt nowe! goe no more steppes!
for now the star begins to stand

pastor] *om.* H. 452 I was] hasste B, hase W h. *Heading*] Trowle W h. 455 Nowe sing on] Sing wee now B W h. us] *om.* W h. 456 I will] will I B W h. 457 men] men now B W h. *Stage-direction*] Tunc cantabit et postea dicat tercius pastor B, Tunc cantabunt et postea Dicat Trowle W h (Trowle] tercius pastor h), B *adding:* sing tooly holy holy loo, W: Singe troly loly troly loe, h: Singe troly, loly lo. 461 gleame] gleene in h, cleane maye W. 462 also] *om.* W h. pastor] *om.* H. 463 nowe] And nowe H. 465 bend] boyn B h, bonne W. lynes] lymis B W h. pastor] *om.* H. 467 that] and B W h. full] so H. Tunc] Hic B h, Hinc W. pastor] *om.* H. 471 nowe] *om.* H.

here by; that good bene *our* happes
we see by this: *our* savyour is found. (Et apparebit angelus.) 474

ANGELUS. (89)

Shepherdes, of this sight 475
be you not afright,
for this is godes might,
takes this in mynde! 478
to Bedlem goe now right; 479
there shall you se in sight
that Christ is borne to night
to kever all mankind. 482

GARTIUS. (90)

To Bedlem take we the waye, 483
for with you I thinke to wynde,
that prynce of peace for to pray
heaven to haue at our End. 486

(91)

and sing we all, I redd, 487
some myrth to his maiesty,
for certayne now see we it in deed:
the kinges sonne of heaven is he. 490

PRIMUS PASTOR. (92)

Sym, sim, securely 491
here I see Mary
and Ihesu Christ fast by,
lapped in hay. 494

SECUNDUS PASTOR.

Kneele we downe in hye, 495
and pray we hym of mercy,
and welcome hym worthelie,
that wo dose away. 498

473 here by] here we H, harvye W h. good] *before* happes W h. 474 this] *om.* B W h. *Stage-direction*] *in* H *in the margin,* hic appariet Angelus et dicat B W h (hic] hoc B.) 475 *and* 476] *written as one line in* H, *as are also* 477 *and* 478, 479 *and* 480, 481 *and* 482. 479 goe] *om.* B W, wende h. 480 shall] you shall B W h. 182 kever] ken B W h. *Heading*] Trowle W h. 489 see we] we see B, sheewe W h. *Every first and second, every third and fourth lines in the stanzas from* 491—507] *written in one line in* H. 491 securely] soundlie H, sickerlye W h. pastor] *om.* H *here and in all the following headings. Heading*] Trowle W h.

TERTIUS PASTOR. (93)

Awaie all *our* woe is,
and many mans mo is.
Christ! lord, let us kisse
thy Crach or the clothes!

GARTIUS.

Solace now to see this
bildes in my breast blisse,
never after to doe amis
thing that hym loth is.

PRIMUS PASTOR. (94)

what ever this olde man, that heare is,
take heede howe his head is hore,
his beard like a buske of breeres
with a pownd of heare about his mouth and more.

SECUNDUS PASTOR. (95)

more is this marvaile to me nowe,
for to nappe greatlie he nedes;
hartles is he nowe,
for aye to his heeles his head is.

TERTIUS PASTOR. (96)

why! with his beard though it be rough,
right well to her he heedes;
worthy wight, wit wold we now:
will ye warne us, worthy in weedes?

MARIA. (97)

Shepheardes, sothlie I see,
that my sonne you hither sent
through Gods might in maiesty,
that in me light, *and* here is lent;

506 thing] thinges W h. 509 like] is like B W h. 512 he] him B W h, *in* B *before* greatlie. 514 his] he B W h. head is] hidis B, heedes W h. 515 rough] *the rhyme requires* row. 516 heedes] hudis B, hydes W h. 517 now] *om.* B W h. 518 ye] me B, we W h. worthy] worthelie B. in weedes] *om.* B W h. 519 *and* 520, *etc.*] *written in one line in* H, *down to* 527. 522 in me] me in H. lent] tent H.

this man married was to me
for no sinne ner such assent,
but to keepe my virginity,
and truelie in non other intent.

JOSEPH. (98)

Good men, Moyses takes in mynd,
as he was made through God allmight,
o.dayned lawes as to bynde,
*whi*ch that we shold kepe of right,

man and woman for to bynde
lawfullie them both to light,
to fructifie, as men may finde;
that tyme was wedded Everye wighte;

(99)

therfore wedded to her I was,
as lawe wold, her for to leare,
for noyce nor sclaunder nor treaspas,
and thro that deed *the* Divill to dere,

as tould me Gabriell, full of grace;
when I had trussed all my geare
to have fled *and* never to see her face,
by him was I arested there.

(100)

for he said to me sleeping,
that shee lackles was of sinne;
and when I hard that tokening,
from her durst I no way twyn.

therfore goes! prech forth this thinge,
all together and not in twyn,
that you haue seene *your* heavenlie King
comen all mankind to wyn.

PRIMUS PASTOR. (101)

Great god, sitting in thy trone,
that made all thinges of nought

526 in] for W h. 528 through] throug H. 537 nor] or H, *and* B. 541 her] his B. 546 no way] not W h. 550 all] one all B h, and all W. wyn] mynd B, myne W h. 552 thinges] thing H.

now we may thank thee each one :
here is he that we haue sought.

SECUNDUS PASTOR.

goe we neare, anon,
with such as we have brought :
Ring, brush, or precyous stone ;
lets see whether we haue ought to proffer.

TERTIUS PASTOR. (102)

Let us doe hym homage !

PRIMUS PASTOR.

who shall first goe ? the page ?

SECUNDUS PASTOR.

Naie, you be fathers of age,
therfore must you first offer.

PRIMUS PASTOR. (103)

Haile, King of heaven so hy,
borne in a Cribbe !
mankind unto thee
thou hast made all sibbe.

(104)

Haile, King borne in a maydens bowre !
prophets did tell, thou shold be *our* succour
. . . . . .
this clarkes doth saie.

Loe ! I bring thee a bell ;
I praie thee, save me from hell,
so that I may with thee dwell
and fare well for aye.

553 now] *om.* H. 554 here is] this is B W, for thou arte h. 557 or] ner W h. 558 lets] lett B, Lett us W h. whether] yf W h. to proffer] *unnecessary and spoiling the rhyme, but in all the four MSS.* 560 first goe] goe furst B W h. 562 must you] ye mvste B W h. first] *om.* W h. 563 *and* 564] *written in one line in* H, *as are also* 565 *and* 566 *etc. down to* 583. 565 unto] to H. 566 all sibbe] full sibbe B, fullye W h. *after* 568] *one line seems to be missing, although such an omission is not indicated in any of the MSS.* 572] *om.* H. 574 fare well] sarve thie B W h. aye] ever W.

Secundus pastor. (105)

Haile the, Emperour of hell,
and of heaven als!
the feend thou shalt fell,
that ever hath bene false.

(106)

hayle the, maker of the star,
that stood us beforne!
haile the, blessedfull barne!
I bring the a flackett!
and thereat hanges a spone
to Eate thy potage withall, at none,
as I my selfe full oft hath done.
with hart I pray the: take it.

Tertius pastor. (107)

Haile, prynce withoutten peere,
that mankind shall releeve!
hayle the, foe unto Lucifer,
the which beguiled Eve.

(108)

hayle, graunter of happe!
in earth now thou dwelles.
loe, sonne, I bring the a Capp,
for I haue nothing els.

(109)

this gifte I geue thie is but small;
though I came hyndermost of all,
when thou shalt men to thy blisse call,
good lord, then thinke on mee.

577 fell] fall H. 581 blessedfull barne] blessedfullst barne that ever yet was borne H. 582 I bring] loe sonne I bring B W h. flackett] flaggette W h, flasket H. 583 and thereat] therby B W h. hanges] *om.* H. 584 withall] with B. 585 full oft] ofte tymes B, full ofte tymes W h. 586 the] thie for to B, thee to W. it] *om.* W. 587 withoutten] withouten anie B W h. 589 the, foe] soe H, thee froo W h. 591 hayle] hayle the B W h. happe] happes H, hope B. 595] To offer unto thee this gifte, sonne, forsoth it is but small H. 596 though] and though B W h. hyndermost] the hindmost B W, the last h.

GARTIUS. (110)

My deare, with Drury vnto thee I me dresse,
my flote on fellowship that I do not lose,
and to saue me from all ill sicknes,
I offer to thee a paire of my wyues olde hose;

(111)

for other jewell, sonne, I haue none for to geue,
that is worth any thing at all,
but my good hart, whyle I lyue,
and my prayers till death do me call.

Heading] Trowle W h. 599 Drury] dutye W. 600 flote] state B W h. on] and W h. not lose] no lesse H. 601 and to] and for to B h, for to W. 602 to] vnto B W h. 603 jewell] jewells my B h, dremes my W.

Between 606 *and* 607] B W h *insert the following scene:*

THE FIRST BOYE. (1)

Now to you, my fellowes, this doe I say;
for in this place, before I wende away,
vnto yonder Child lett us goe pray,
as *our* masters haue done vs before.

THE SECOND BOYE.

And of such good*is*, as we haue here,
lett us offer to this prince so dere,
and to his mother, that mayden clere,
that of her boddy hasse him borne.

THE FIRST BOY. (2)

Abyde, sirres, I will go first to yonder king.

THE SECOND BOY.

And I will goe next to that lording.

THE THIRDE BOY.

Then will I be the last of this offring,
this can I saye, no more.

THE FIRST BOYE.

Now, lord, for to geue thie have I no thing,
nother goulde, siluer, broch nor ring,
nor no rich robes meate for a king,
that I haue here in store.

(3)

but tho it lack a stoppell,
take thie here my well fayer botell,
for it will hold a good pottell;
in faith, I can geue thie no more.

THE SECOND BOY. (4)

Lord, I know that thou arte of this virgine borne,
in full poore araye sitting on her arme,
for to offer to thie I haue no skorne,
all though thou be but a Child.

(5)

for jewells haue I non to geue thie,
to mainteyne thie royall dignitie;
but my hudd thou take it thie,
as thou art god and man.

THE THIRD BOY. (6)

O! noble child of thee! (?)
alas! what haue I for thee
saue onely my pipe?
ellis trulie no thing,
were I in the rock*is* or in,
I could make this pipe
that all the wood should ringe
and quiver, as it were.

THE FFOURTH BOYE. (7)

now, child, all though thou be comon from god,
and be god, thie self, in thie manhood,
yett I know that in thie childhood
thou wilt for sweete meat looke,
to pull downe peares, appells, and plomes,
old Ioseph shall not neede to hurt his thombes,
because thou hast not plentie of cromes,
I geue thie here my nvtthocke.

(1 you] *om.* W h. doe] will W h. 2 before] or that W h. 3 pray] and pray W h. 4 before] beforne *is required by the rhyme.* 8 him] bene W. *Heading*] Thirde boy h. 9 Abyde] A by B. I] and I h. 11 will I be] wilbe I W. Boye] plaie W. 18 fayer] *om.* W. 21 I know that] *om.* W h. this] the h. 25 jewells] Iewell W h. 26 to] for to W h. 27 thou] then h, that W. 30 thee] *put at the beginning of the next line in* B. 35 ringe] *put before the next line in* B. 41 peares appells] apples peares W h. 42 thombes] handes B. 43 not] no h. 44 nvtthocke] millhook B.)

PRIMUS PASTOR. (112)

nowe fare well, mother and may,
for of synne naught thou wottest,
thou hast brought forth this day
Gods sonne, w*h*ich of might is most,

(113)

wherfore men shall saye:
'Blessed in Everye coast and place
be thou, memoriall for me and for us all,
so that we may from sinne fall
and stand ever in thy grace.
our lord, God be with thee!'

SECUNDUS PASTOR. (114)

brethren, let us all three
Singing walke homewardes,
vnkind will I never in no case be
but preach Ever that I can and crye,
as Gabryell taught by his grace me,
singing alway hethen will I.

TERTIUS PASTOR. (115)

Over the sea, and I may have grace,
I will gange and about goe now
to preach this in everye place;
and sheepe will I kepe no more nowe.

GARTIUS. (116)

I red, we us agree
for o*ur* misdeedes amendes to make,
for so now will I,
to the childe whollie will I me betake
for ever, sickerlie.
shephcardes crafte here I forsake,
and to an Anker hereby
I will, in my prayers to wach and wake.

610 w*h*ich of might] of mightest B W h. most] mast H. 613 thou] you W. 614 so] and W h. 619 never] *om.* B W h. 622 alway] away B W h. 624 gange] henge W. 626 no more] non B W h. *Heading*] Trowle W h. 627 agree] gree H. 629 will I] I will W. 630 to] *and* to B W h. will I] *om.* W h. 634 in] to H. to] *om.* W h.

PRIMUS PASTOR. (117)

and I am hermyt
to praise god to paye,
to walke by stye and by street,
in wyldernes to walke for aye;
and I shall no man meete,
but for my lyving I will hym pray,
bare-foted on my feete;
and thus will I live Ever and aye.

(118)

for aye eu*er* onys
this worlde I fullie refuce
my misse for to amend with mones,
turne to thie fellowes *and* kis!

(119)

I yeald, for in my youth
we haue bene fellowes, I wis,
therfore lend me yo*ur* mouth,
and frendly let us kisse!

SECUNDUS PASTOR.

from London to Louth,
such an other shepherd I wot not where is,
both fremd and cowth.
god geue you all his blisse!

TERTIUS PASTOR. (120)

To that blisse bring us,
great god, if it thy will be
amend all thinges that be amisse!
good men, now fares well yee!

635 am] an H. hermyt] heare meke W. 636 to paye] and praye h. 637 walke] wake H. stye] style W. *second* by] *om.* W. 638 aye] Ever W. 639 shall] will W. 640 will] shall B W h. 641 foted] foote B W h. 643 onys] and honestlie H. 644 fullie] will H. 645 for] *om.* B W h. 646] *om.* H. 647 for] and H. 649 me] us B W h. mouth] mouthes H. 651 Louth] such H. 652 such] *om.* H. wot not] not B W h. is] *om.* B W h. 653 fremd] Tremed B. cowth] cought H. 654 geue] graunt B W h. 655 us] you B W h. 656 great god] *added to the preceding line in* H, god graunt B. 657 amend] amen B W h. thinges that be amisse] singe you B W h. 658 now] *om.* B W h. yee] *om.* B W h.

GARTIUS. (121)

well for to fare, each frend, 659
god of his might graunt you!
for here nowe we make an Ende.
fare well! for we from you goe nowe. 662

Finis paginæ septimæ.

Pagina Octava de Tribus Regib*us* Orientalib*us*.

The Vintners.

PRIM*US* REX. (1)

Mighty God in maiestye, 1
that ruled the people of Iudye,
when thou on man wilt haue mercy,
and his synnes forbye, 4

Send some tokeninge, Lord, to me, 5
that ylke starre that we maye see,
that Balaam said shold rise and be
in his prophesie. 8

(2)

For well I wot, forsooth, I wiss, 9
that his prophesie sooth is.
A star shold rise, betokening blisse,
when Gods sonne is borne. 12

Therfore these Lordes and I in feare 13
in this mount make our prayer
devoutly once in the yeare,
for therto we bene sworne; 16

659 fare] fayer B. 661 for] and B. 662 from you] *after* goe W. paginæ septimæ] *om.* B, deo gracias W h, W *adds:* per me Georgi Bellin 1592, W *and* h *add:* Come lorde Iesu, Come quicklye; h *ending with* 1600.

Heading] The Vintneres playe. Incipit pagina octava trium Regium orientalium B W h, W *adding:* et dicat primus rex. 2 ruled] ruleth W h. 3 mercy] pittye W h. 5 Lord] *om.* B. 6 ylke] same W. we] I W h. 10 sooth] truth h. 11 betokening] tokening B. blisse] of blesse W h. 13 in] *om.* W.

Secundus Rex. (3)

yea, we that be of Balaams bloud, 17
that prophesied of that sweet foode
when Balaak, that king so wood,
to curse wold he haue made 20

Godes people of Israell. 21
but power fayled hym euery deale,
to prophesie mankindes heale
that tyme hap he had. 24

(4)

Therfore we kinges of his kinde, 25
I red, we take his wordes in mynde,
grace to hym if we may finde
that Gods sonne shall be; 28

And goe we pray, both one and all, 29
into the mount Victoriall.
paraduenture such grace may fall
that starre that we may see. 32

Tertius Rex. (5)

Syr, sickerly you reed on right; 33
vnto that hill I wil me dight
and there besech God almight
on vs for to haue mynde, 36

And of that starre to haue some sight. 37
worship we all that sweete wight
that Balaam to vs behight,
that shall forby mankinde. 40

(6)

Say, fellowes, take this courser, 41
and abyde me right here.
goe we Sirs to our prayer,
I red nowe in good faye. 44

17 Balaams] Balaam B, bethlems W h. 18 prophesied] *prophescieth* W h. foode] flood B. 21 Godes] Gods H. 22 but] that H B. 25 Therfore] wherfore B W. 27 to] in W h. 33 sickerlye] securelie B. 36 haue] *om.* W h. 37 And] out W. 40 forby] fortitte ? B. *Before* 41] primus rex *as heading, but crossed out afterwards in* H. 41 fellowes] fellowe B W h. courser] censore B. 43 prayer] praiers B W h. 44 nowe] we now h.

I haue done this many a yeare,
and my Ancetours that before me were.
highe God, prince of power,
thou comfort vs to daye! (Descendunt *et* ibunt ad montem.)

PRIMUS REXE. (7)

Lord, what tyme is thy will
Balaams prophesie to fulfill,
geve thou vs grace, both lowd and still,
and by some signe vs showe!

SECUNDUS REX.

yea, Lord, though we be vnworthy,
on thy men thou haue mercy,
and of thy byrth thou certifie
here to thy kinges three!

TERCIUS REX. (8)

Lord God, Leader of Israell,
that dye wold for mankindes heale,
thou come to us and not conceale
but be our Counsayler!

PRIMUS REX.

Of all this world thou art the weale
thou shalt be called Emanuell;
deeme thee, Lord, with vs to deale,
and graunt vs *our* prayer! (Tunc stella apparet.)

(9)

A, Sir Roy, si vous plaist,
Gardez sus svr voutre test!

SECUNDUS REX.

vne essteile issi est
Que sur vous repleist.

Before 45] *as heading* primus Rex H. *Stage-direction*] *in the margin in* H, *in* B W h *beginning with* Hic. Descendunt] descendent de equis B h, descendet de equis W. montem] montem ed dicat W. *Heading*] *om.* H h. 49 is] is yt B, it is W h. 51 geve thou] thou geve W h. 56 kinges] knight*is* B. three] trewe?? *as rhyme to* showe? *Heading* Tercius Rex] *om.* H. 58 dye wold] dyed W h. mankindes] mankind to B. 59 conceale] Counsaile H. *Stage-direction*] *in the margin in* H, Tunc aparebit stella B W h. 65 Roy] Rex W h. plaist] ploitt W h. 66 Gardez] gardes W h. test] lest W h. 67 vne] vu B. essteile] estyle H, esteile W, estele h. issi] essi H. 68 sur] sir B W.

TERCIUS REX. (10)

A loys soyt luy vne semblant
de vne virgin portant,
Comm le semble de vne Infant
embrace apportement.

PRIMUS REX. (11)

Ah Lord, blessed moost thou bee
that on thy people hast pitye;
witterly now witten we
that wrought is our askinge.

SECUNDUS REX.

That our prayer hard has he,
I leeve full well by my Lewty;
for in the starre a chylde I see,
and very tokeninge.

TERTIUS REX. (12)

Lordes, I red we hithen hye;
for I dare say and nothing lye:
fulfilled is Balaams prophesie,
by this we may well knowe. (Et surgit.)

PRIMUS REX.

yea, lest this be some phantasie
yet pray we all especially,
for if he be borne verely
more signes he will vs showe.

(Tunc Reges iterum genua flectunt, et Angelus Stellam portans dicat.)

ANGELUS. (13)

A! rise vp ye kinges three,
and comes anone after me
into the land of Iudy,
as fast as you may hye!

Heading] *om.* H. 69 loys] loies B W h. vne] *om.* H. 70 de vne] de vin W. virgin] firgin B. 71 Comm] come B. le semble] desemble B, lese amble W. Infant] enfante W. *Heading*] *om.* W. 73 moost] mayst h. 77 prayer] prayers B W h. he] *om.* W h. Et surgit] *om.* B W h, *in the margin in* H. 86 especially] perpetually B. *Stage-direction*] *before the heading* primus rex B W h. genua flectunt] genu flectente B W h. stellam portans] portans stellam B W h. dicat] et dicat W h, *om.* B. 89 A] *om.* B W h. 92 may] can B W h.

the chylde you seche, there shall you see, 95
borne all of a mayden free,
that kinge of heauen and earth shall be,
and all mankind forbye. 96

PRIMUS REX. (14)

Lordes, hye we heathen anone ! 97
now we bene bidden thider gone,
I will never abyde, by my bone,
till I at hym be. (et surgit.) 100

SECUNDUS REX.

yea, Sirs, I red vs every one, 101
Dromodaryes to ride vpon,
for swifter beastes be there none ;
one I haue, you shall see. 104

TERTIUS REX. (15)

A Dromodary in good faye 105
will goe lightly on his way
a hundreth myles vpon a day,
such Corsers now take we ! 108

PRIMUS REX.

Lordes, and I leeve well may 109
that chylde wold shorten well our way
that bringen present*is* to his pay,
and moost is of degree. 112

(Descendunt et circu*m*amblant bis et tunc ad Equos.)

(16)

Alas, where is this Star I-went? 113
our light from vs away is glent.
now wot I not where we be lent,
nor whitherward lyes our way. 116

97 heathen] theider W. 98 now] for W h. 99 abyde] byde B W h. 100 till] till that H. Et surgit] *in* H *in the margin*, Heare the kinges rise vpp et dicat *before the heading* B W h (et dicat] *om.* h.) 101 vs] you H. one] ichone B W h. 106 on] in h. 109 and] *om.* H. leeve well] well leve W. 111 bringen] bringinge B W. 112 and] that B. *Stage-direction*] *in* H *in the margin*, Then the kinges goe downe to the beastes and ryde aboute B W h (the kinges] *om.* B h.) *Before* 113] *as heading* primus rex W. 113 this] the W. 114 away] *after* light B W h. 115 we be] be we W. lent] kente h.

SECUNDUS REX.

Pray we to god with good intent,
to whom we bringe our present,
he will neuer suffer vs to be shent,
that dare I boldly saye.

TERTIUS REX. (17)

Hit is good that we enquyre
if any the way can vs leere.
say, Belamy, that rides heere,
tell vs some tydinge!

EXPLORATER.

Sir, tell me what *your* will weare!

PRIMUS REX.

Can thou say ought what place or wheare
a childe is borne that crowne shall beare,
and of Iewes be the kinge?

SECUNDUS REX. (18)

We saw this star shyne veray
in the East in noble aray,
therfore we comen now this way
to worship hym with wynn.

EXPLORATOR.

Hold *your* peace, Sirs, I you pray;
for if king Herod hard you so say,
he wold goe wood, by my faye,
and fly out of his skin.

TERTIUS REX. (19)

And sith a king is so neere,
goe we to hym in all manere.

EXPLORATOR.

You may well see, he wonnes here,
a palace in to dwell.

123 heere] their B W h. 124 tydinge] tydinges H B W. Explorater] The messinger B W, messinger h. 125 weare] is W. 126 ought] *after* thou B W h. 127 beare] weare H. 128 the kinge] kinge B W h. 129 this] the B W h. veray] verelye W h. Explorator] messinger B W h. 133 you] can B. 134 hard] heare B W h. Explorator] messinger B W h.

But may he wot, *w*ithouten were,
that any is borne of more power,
you bringe yo*ur* selues in great danger
such thinges for to tell. (Nuntius ad Herodem.)

PRIM*US* REX. (20)

Sir Roy, Reall et Reuerent,
Deu vous gard, Omnipotent!

SECUNDUS REX.

Nos sumus venues Coynopent,
novelles de enquier.

HERODES.

Bene soys venues, Roys gent!
me dites tot vesture intent!

TERTIUS REX.

Infant queramus de graund parent,
et Roy de Cælli et Terræ.

HERODE. (21)

Sirs, aduise you what you sayne:
suche tidinges makes my hart vnfayne.
I red you, take those wordes againe
for feare of vyllanie.

141 wot] witte W h. 144 thinges] tydinges B W h. *Stage-direction*] *in the margin in* H, Heare the messinger goeth to the kinge and the mynstrilles mvste plaie (and the] *om.* B. mynstrilles] minstrels here B. mvste] *om.* h.) *after* 144] B W h *insert:*

O noble kinge and worthy conqueroure, crowned in goulde, syttinge one hie, mahounde thee saue longe in honoure! Licens I requier to come to thee.

tydinges nowe, my lorde, I shall you tell that these three kinges doe telle vnto me, from whense the be I knowe not well, yender the stande, as ye maie see.

(4 to thee] thee W. 5 nowe] *before* tydinges B. 6 telle vnto] show to B.)

145 Reall] royall W, riall h. et] and B W h. 146 Deu] dieu W. vous] vos B. gard] gard*is* W h. 147 sumus] sumes h. venues] veneus B h, venus W. Coynopent] Comopent B h, complent W. 148 novelles] noviles B. de] et W. 149] staffe *in the margin* W h. Bene] bien B h, bein W. soys] soies B W h. 150 dites] Detez H, detes W h. tot] toute W, tout h. vesture] vetere B W h. intent] entent B W h. 151 queramus] queremus B, queruns W, querens h. parent] paret H, parente W. Cælli] celi B W h. Terræ] terre B. *From* 153] *the following* 13 *half-stanzas are numbered in* H. 154 suche] yo*ur* H. 155 those] thes W h. 156] B *has* sword *in its margin.*

There is none so great that me dare gaine,
to take my Realme and to Attayne
my power but he shall haue payne
and be ponished apertlye.

(22)

I king of kinges, none so keene,
I soveraigne Syre, as well is seene,
I Tyrant, that may both take and teene
Castle, tower, and towne,

I weilde this world *with*outen wene,
I beat all those vnbuxon beene,
I dryue the Devills all by deene
deepe in hell a-downe.

(23)

For I am king of all mankinde,
I byd, I beat, I loose, I bynde,
I maister the Moone; take this in mynde
that I am most of mighte.

(24)

I am the greatest aboue degree,
that is or was or euer shall be.
the Sonne it dare not shyne on me
if I byd hym goe downe;

No rayne to fall shall none be free,
nor no Lord haue that Liberty
that dare abide, and I bid flee,
but I shall cracke his Crowne;

(25)

Nor far nor neere that doth me noye;
who wrathes me I shall destroy;
for euery freake I dare defie
that nill me pay ne plaise

160 be] *om.* H B. 162 well] non B. 165 weilde] weale H. 166 those] them B W. 174 *First* or] that W h. *Second* or] that W. 176 if] and B W h. 177 none] nowe W h. 181 doth] doe W. 182 destroy] them nye B W, hym wrye h. 184 nill] wil not H h. ne] and h.

But you be bayne, I shall you beate;
there is no man for you shall treate;
all for wrath see how I sweate.
my hart is not at ease.

(26)

For all men may witte and see, (Baculum.)
both he and you all three,
that I am king of Galaly,
whatsoeuer he saith or dose.

what the Deuill shold this be! (Gladius.)
a boy, a groome of Low degree
shold raigne aboue my Roialtie
and make me but a goose! (Iace Gladium.)

(27)

That ringes and raignes so royallye,
all grace and goodnes I have to geue,
there is no prince but he shall plye
to doe my hartes ease. (Baculum et toga alia.)

But now you may both heare and see
that reconed I have vp my royalty,
I red you all be ruled by me,
and found me for to please.

PRIMUS REX. (28)

Vidimus Stellam eius in Oriente et venimus cum muneribus adoratum eum.

Sir, we se the Starre appeare Matth. II. 2.
in the East, *w*ithouten weere,
in a marvelous mannere,
together as we can pray.

SECUNDUS REX.

We se neuer none so cleare,
by it the way we cold leare;
but when we came to yo*ur* Land heere
then vanished it away.

Baculum] *in the margin in* H, staffe B W h. 189 witte and] well H. 191 Galaly] galley h. Gladius] *in* H *in the margin*, staff B, sworde W h. 195 aboue] againste W h. Iace gladium] *in the margin in* H, Cast vpp B W h. 197 royallye] royaltie H. 199 plye] please W h. *Stage-direction*] *in the margin in* H, staffe and an other gowne B W h. 202 reconed I] I reconed W h, I receyued B. my] *om.* W. *Latin quotation*] *om.* W. eius in Oriente] in eius moriente h. adoratum] adorare B h. 210 cold] can W. 211 yo*ur*] this W h.

TERTIUS REX. (29)

By prophesies well wotten we,
that a Childe borne sholde bee
to rule the people of Iudy,
as was said many a yeare.

HERODE.

That is false, by my Lewtie!
for in mauger of you all three
this realme moves all of me.
other kinges shall none be here.

(30)

But sith you speake of prophesie,
I will wit anone in hye;
whether you saie sooth or lye,
my Clarke soone shall see.

Sir Doctor, that art cheife of Cleargie,
looke vp thy Bookes of prophesie
of Daniell, david, and Esay,
and what thou sees, say thou me.

(31)

These kinges be comen a far way
to seeke a chylde, I hard them say,
that shold be borne in this Contrey
my kingdome to destroye.

Seeke each leafe, I thee pray,
and what thou findes in good fay
tell nowe here, for I dare lay
that all these Lordes lye.

DOCTOR. (32)

Naie, my Lord, be you bould;
I trow no prophet before wold
write anye thinge *your* harte to could
or *your* right to deny.

213 prophesies] *pro*pheseye B W h. 215 to] and H. 217 That] This B W. 219 of] on W h. 220 kinges] kinge B h. 223 you saie] ye speake W h. 225 cheife] cheifeste W h, *before* art B. 227 Daniell, david, Esay] *om.* H, *indicating the omission by dashes.* 228 sees] fyndest h. say] tell W h. thou] to h, thou to B. 234 what] that H. 236 these] those B. 238 prophet] *pro*phesye W h. 239 anye thinge] nothing H. 240 deny] deme B.

But sith your Grace at this tyme wold
that I the prophetis declare should,
of Christis coming as they haue tould,
the truth to certifie,

(33)

I beseach your Roiall Maiestie
with patience of your benignitie
to heare the truth and pardon me,
their sayinges to declare.

HERODE.

Nay, my true clarke, that will not I
debate with thee, therfore in hye
looke well on euery prophesie,
for nothing that thou spare.

(34)

But search the truth of Esay,
Ezechiell, Abdias, navm *and* Ieremy,
Micheas and abdies and Zachary,
of Christ what they doe say.

Looke also on Malachi,
Aggeus, Ozeas, *and* Sophony,
Ioell, Amas, *and* Abacuck in hye;
looke noone be lefte away!

DOCTOR. (35)

Non auferetur Sceptrum de Iuda et Dux de femore eius, donec veniet qui mittendus est, et erit ipse expectatio Gentium. Gen. 49.

The holye Scripture maketh declaracon
by patriarches and prophetis of Christes Natyuity,
when Iacob proffessyed by playne demonstration,
said the Realme of Iuda and eke the Regalitie
from that Generation shold neuer taken be,
till he were comen which most mighty is,
sent from the father, king of Heaven blisse.

246 your] *om.* B. 247 the truth] *before* to heare B W h. 248 sayinges] sayinge h. 253 Esay] Esau W. 254 Abdias] *om.* W, malichi h. navm] maun W. 255 Micheas] Michas B, micheadas W. abdies and] also H. 257 *and* 258, 259 *and* 260] *are written as one line in* H. 257 on] vpon B W. 259 Abacuck] balahams W, balackes h. *Heading*] *after the Latin passage in* W h. est] et H. 49] quadragesimo nona et dicat Doctor W. 261 maketh] make h. 263 proffessyed] prophesies H. 265 shold] *before* be B W h. 266 till] vntell B W h. he] the W h. which] that W h. 267 Heaven] heavenlye B W h.

(36)

And now fulfilled is Iacobs prophesie,
for kinge Herode that is now raigning,
is no Iew borne ne of that Progenie
but a stranger, by the Romans made their kinge;
and the Iewes knowe none of their bloud descending
by succession to clayme the Scepter and regallitie,
wherfore Christ now is borne, *our* king and Messy.

HERODE. (37)

That is false, by Mahound full of might!
that olde villard Iacob, all doted for age,
shall withhold by no prophesie the title and right
of Romans hie conquest which to me in heritage
is fallen for ever, as a prince of highe parage.
if any other king or Messy intend it for to wyn,
his head from his body with this sharpe swoard I shall twyn.

DOCTOR. (38)

Cum venerit Sancta Sanctorum cessabet vnctio vestra. Danielis 9.

Danyel, fulfilled with heauenly grace,
prophesied before by dyuine inspiration
that when he was comen which of all holy was,
the most holyest, in earth to take his habytacon,
in the womb of a virgin, and by his blessed incarnation
out of Satans band to delyuer all mankind,
whom sinne original pitiously did bynde:

(39)

Then both vnctions, sacrafices, and rites Ceremoniall
of the old Testament, with legall obseruacon
shall vtterly cease and take ther end finall
through Christes coming, which for mans Saluacon

270 ne] nor W h. 271 the] *om.* H. 272 descending] sendinge W h. 273 regallitie] Regally H. 274 now is] is now B W h. and] or W, and *our* B h. 275] a bill W h, sword B *in their margins.* 276 all] *om.* B W h. 277 by no] with no W. and right] *om.* W, *as the leaf is damaged.* 278 hie] his H. heritage] herit . . . W. 279 fallen] fallen to me B W h. 280 for] *om.* B W h. 281 sharpe] *om.* W. I] *after* shall B, *begins a new line in* h. *Heading] after the Latin in* W, *before it have* B h: Et dicat red on. Cum] Tunc W. Sancta] *probably* Sanctus, *cfr. Dan.* 9, 24. Danielis 9] et dicat Docter B W. 284 which] that B W. of] *om.* W. 285 the] *om.* B W h. 286 and] *begins a new line in* h. 287 band] band*is* B. to] *om.* H. all] *om.* B W h. 288 original] originallye W. pitiously] most pitiously B W h. bynde] blynde H. 291 ther] the H.

a new testament shall ordayne by dyuine operacon,
offring hym selfe in sacrifice for mankindes offence,
which from heauen was exiled through his greate negligence.

HERODE. (40)

Fye on that dreame, reader! such dotards never shall,
ne no sleeping slogard, make my right title cease;
but I shall knightly keepe yt, whatsoeuer befall,
against that yong gedling; and if he once doe prease
this kingdome to clayme or put me to distresse,
his head of shall I hew; yet looke if thou finde there
where this boy is borne, for whom these kinges enquire.

DOCTOR. (41)

Et tu Bethleem, Iuda quidem terra, nequaquam minima es in principib*us* Iuda; ex te enim exiet Dux, q*ui* reget *populum* meum Israell. Mich. 5 et Math. 2.

Micheas, enflamed with ghostly inspiracon,
prophesied that Bethlem shold a prince furth bring;
Ruler of Gods people and of the Iewes nation,
shold he be borne of Israel to be kinge.
Also Esay and Ieremye, full vertuous of lyving,
with many other moe, fulfilled with grase,
of Christes coming prophesied, whyle their lyving was.

DOCTOR. (42)

Ambulabu*n*t gentes in lumine tuo, et Reges in splendore Ortus tui. Esay 60.

Esay, vnto whom the spirite of prophesie
was singularly geuen through the holy ghost,
in his tyme prophesied that kinges, witterly,
and folkes of strange nations from many a sondry coast,
that princes birth to magnifie w*h*ich of might is most,

293 shall] should B W h. 295 through] *begins a new line in* h. *from* 296] h *divides every line of Herod's speech into two.* 296] Cast downe the sword B *in the margin.* 297 ne] ner W, nor B. sleeping] Sleepye B W h. 298 whatsoeuer] what ever h. 299 gedling] godlynge B W h. 302 kinges] knightes H. *Heading*] *after the Latin passage* h. *Latin*] *om.* W. tu] in h. Iuda] *after* terra B h. ex te enim exiet] quia ex te exiet enim B. reget] *om.* H. 303 enflamed] inspired W. 304 prophesied] *prophesieth* W h. shold] *om.* W h. prince] childe B W h. furth] *before* shold B. 307 lyving] being W h. 308 many] divers B W h. other] others h. 309 of Christes coming] of Christ B. whyle] when W. their] the W h. *Heading*] *om.* W h. 312 his] this W h. that] this W h. kinges] kinge W h. 313 folkes] folcke W h. nations] nacion B W. from many a] and W, and from B h.

shold walke in great light, and brightnes shold appeare,
as did vnto these kinges in a bright Starre shyning cleare.

HERODE (cum gladio). (43)

Effundam super parvulum furorem meum et super Concilium iuvenum, disperdam parvulos de foris, et iuvenes in plateis morientur gladio meo.
Jerem. vi. 11 and ix. 21 (1 Machab. ii. 9?)

Alas! what presumption shold move that peevish page,
or any eluish gedling to take from me my crowne?
but by Mahound! that boy for all his great outrage
shall dye vnder my hand, that Elfe and vile Cougeown!
and all his partakers I shall slay and beat downe,
and both of hym and his finall destruccon make.
such vengeans and eke cruelty on them all will I take,

(44)

That none such a slaughter was seene or hard beforne,
sith Athalia here raigned, that fell and furious Queene,
Which made slaie all men children that of kinges blood were borne,
when her sonne was dead.—So to wreake my teene,
I shall hewe that yonge harlot with my bright brand so kene,
into peeces small; yet looke and search againe
if theis kinges shall hym finde and his presence attayne.

DOCTOR. (45)

Reges Tharsis et Insula munera offerent, Reges arabum et Saba Dona adducent. Psal. 71.

Dauid, of all prophettis called most prepotent,
prophesied that kinges from Tharsis and Araby
with misticall giftes shall come and present
that Lord, that Kinge and highe Messie,
of Abrahams seed descended lyneally:
which kinges with great treasure here in presence,
to seeke hym as a Soveraigne, and laud his magnificence!

315 shold] *om.* W. 316 vnto] to W. bright] *om.* W. cum gladio] caste downe the sworde B W h (*in the two latter after the Latin, however.*) furorem] istum fuorem B W. *The Latin passage*] *om.* h. de foris] de fortes W. 318 gedling] godlinge B W h. from me] awaye h. 319 great] *om.* W. 322 of] *om.* W. finall] a small H, *om.* h. 323 eke] ilke H, *om.* W. all] *om.* B. will I] I will B W h. 324 beforne] before B W h. 326 borne] *om.* B W h. 327 to] for to B W h. 328 yonge] *om.* W h. brand] sorde W h. so kene] *om.* W. 329 yet] yea W. 330 and] *begins a new line in* h. Tharsis] thrasis W h. Insula *instead of* insulæ] Iasule W. offerent] offerunt B. arabum] Arabi H. 71] 70 B. 332 from] of B W h. Tharsis] thrasis B W. 334 kinge] prince that kinge B h. 335 descended] descendinge B h. 336 treasure] treasure both H. 337] *om.* B W h.

(46)

Lord, by prophesie is proved you beforne
that in Bethlem shall be borne
a chylde to saue that was forlorne,
and rule all Israell.

HERODE. (47)

By Cockes soule! thou art forsworne.
haue done, these bookes were all to torne;
for he shall be no kinge in crowne
but I fully in my weale.

And mauger Dauid, that Shephard with his Sling,
Esay, Jeremy with all their offspring,
here get*is* non other Messy nor Kinge
from my right title to expell.

(48)

What a deuil! is this to saye,
that I shold be disproued and put away
sith my right is so veray,
for a Boyes boast?

This Realme is myne and shalbe aye,
manfully to maynteyne it while that I may,
though he bring with hym to day
the Deuil and all his hoaste. (Iacet Gladium.)

(49)

But goes ye furth, ye Kinges three,
and enquyre if it so be,
but algates comes againe by me,
for you I thinke to feede.

And if he be of such degree,
hym will I honor as done yee,
As falls for his dignitye
in word, thought, and deede.

338 Lord] my Lord B W h. 342] breake a sworde B W h *in their margins.* 343 these] those B. all to] rente and B W h. 347 with] and h. 348 get*is*] gette B W. 349] caste vp B W h *in their margins.* to expell] me to exspresse h. 350 this] that h. 355 to] *om.* W h. that] *om.* B W h. *Stage-direction*] caste vp W h., Caste vp, staffe *and* another gowne. B. 358 *first* ye] *om.* W. 360 but] *and* B. by] to W h.

PRIMUS REX. (50)

Beleave, Sir, and haue good day
till we come againe this way.

SECUNDUS REX.

Sir, as sone as euer we may,
and as we seene, so shall we say.

TERTIUS REX.

And of his riches and his aray,
from you we shall not layne.

HERODE.

Fare well, Lordes, in good fay!
and hye you fast againe.
(puer et nefrens, cum reges discescerunt.)

(51)

Out alas! what the Deuil is this?
for shame almost I fare amisse,
for was I neuer so woe, I wis,
for wrath I am nere wood.

For euery man may say well this
that I maynteyne my Realme amisse,
to let a boy inherit my blisse
that never was of my blood.

(52)

But yet the lesse it greeues me (Baculum.)
that I let goe thes kinges three;
for I shall knowe nowe which is he,
when they come againe.

Then will they tell in what Contrey
that this boy borne is he,
then shall be taken both he and they,
and that will make me fayne.

366 day] aye B. 369 as] *om.* h. 370 of] *om.* W h. 371 layne] leave W. *Stage-direction*] the boye and pigge when the kinges are gone B W h, H *has the Latin in the margin.* 378 well] *after* may *in* B W h. Baculum] *in the margin in* H, staffe B W h. 383 thes] those B. 388 both] *om.* h. he and they] the and he B W h.

(53)

By cockes soule! come they againe,
all three traytors shall be slayne,
and that ilke swedling swayne
I shall swap of his head.

Gods grace shall them neuer gaine,
nor no prophesie saue them from payne;
that rocked Ribald, and I may raigne,
rufully shalbe his reade!

(54)

By Mahound, full of mightes!
to morrow will I send after my knightes
to rule my Realme and my rightes
against this boyes boaste.

And raise the Countray, on euery side,
all that euer may goe or ride,
so shall this boy loose his pride
for all his great host.

(55)

This bost dothe me so great anoy
that I wax dull and pure drye;
haue done and fill the wyne in hye!
I dye but I haue drinke.

Fill fast and let the cuppes flye,
and goe we hethen hastely,
for I must ordayne Quintely
against theis Kinges Cominge.

finis paginæ Octavæ.

392 ilke] same W. 393 swap] choppe B W h; sworde B W *in their margins.* 394 them neuer] the not W h. 395 saue them from payne] make them fayne h. 397 shalbe his] shall he h. 398 mightes] might W h. 399 knightes] knighte h. 400 rightes] right h. 401 this] my B. 405] Caste vp B W h *in their margins.* great] greateste B W h. host] boste W h. 406 anoy] nye h. 407 dull] cleane dull W. pure] cleane W h. 410 cuppes] Cup H. 412 Quintely] curiouslye B W h. paginæ Octavæ] *om.* B, deo Gracias W h, W *adding:* per me Georgium bellin 1592. Come lorde Iesus, Come Quicklye. finis Deo gratias.

pagina Nona de oblatione Triu*m* Regum.

The Mercers.

Et apertis Thesauris obtulerunt munera, Aur*um*, Thus, et Mirrham. Math. 2.

PRIMUS REX. (1) Matth. ii. 2.

Mightie God and most of mayne,
to honour thee we may be fayne.
the Star, I see, is comen againe
that was out of o*ur* sighte.

SECUNDUS REX.

Thy Lordship to us thou ne layne,
that for mankinde wold suffer payne!
thou sende vs grace if thou be gaine
to come to thee to nighte.

TERTIUS REX. (2)

Ah! Lord, honoured be thou aye!
for now we shall know well the way.
I will follow it, in good faye,
my forward to fulfill.

PRIMUS REX.

I hope, without dread, to-day
to se that Childe and his Aray,
but me thinkes, Lordes, by my fay,
the Star it standeth still.

SECUNDUS REX. (3)

That is a signe we be neare,
but high hall se I none heare,
to a childe of such power
this howsing standeth Lowe.

TERTIUS REX.

Now well I wot, withoutten were,
without pride he will appeare,
to make men meeke in such manere,
an example vs to showe.

oblatione] p*re*sentacione siue oblacione B W h. *As heading*] The marcers playe *before the Latin in* W h. Regum] Regum et dicat h. *Latin quotation*] *om.* B W h, *in* H *in the margin.* 1 and] *om.* W. 3 is] it W h. 10 well] *om.* h. 14 and] in B W h.

PRIMUS REX. (4)

The Star yonder over the Stable is;
I wot we be not gone amisse,
for it hath stirred euer or this,
and now there it is glent.

SECUNDUS REX.

I wot he wonnes here, I-wisse,
and this simple house is his.
ordayne we nowe that Kinge of Blisse
apertly our present!

TERTIUS REX. (5)

What present best will for him fall,
cast we here betwixt vs all;
for though he lye in an oxe-stall
his might is never the lesse.

PRIMUS REX.

Kinge of Iewes we shall hym call;
therfore of me haue he shall,
that am his Subiect and his thrall,
gould, ere I passe.

(6)

For in *our* Land is the manere
to approach no Kinge neere
but dayntie giftes rich and deare
after his dignitye.

And for a Kinge gould cleane and cleare
is most com*m*endable, therfore now here,
[to releeue him in this manere]
he shall haue that of me.

(7)

Also it seemes by this place
that litle treasure his mother hase,
therfore to helpe her in this case
gould shall be my present.

28 glent] ? *cfr. vv.* 56 *and* 128. *Prof. Zupitza.* 34 we] vs H. betwixt] amonge B W h. 36 lesse] *the form* lasse *is required by the rhyme.* 45 cleane] fayer W h. 47] *om.* B W h, *in* H *it is added afterwards in another hand.* 49 this] his B. 51 to] *om.* W h.

SECUNDUS REX.

And I will offer through Gods grace
Incense, that noble savour mase;
stench of the Stable it shall wast,
there as they be lent.

TERTIUS REX. (8)

And Myrre is best myne offring to be,
to annoynt hym, as thinkes me,
the Childes members, head, and knee,
And other Lymmes all.

Thus shall we honour hym all three
with thinges that falles for his degree,
touchinge manhoode and Deitye,
theis guiftes will well befall.

PRIMUS REX. (9)

You say well, Lordes, witterly,
as touching gould proue may I:
it shold be geuen hym duely
bycause of temporaltye.

Sith he shall be King most mightie,
trybute he must haue truly,
and gould, therfore, witterly,
is best, as thinkes me.

SECUNDUS REX. (10)

And sith he hath in hym Godhead,
me thinkes best, as eate I bread,
Incense to geue hym through my red
in name of Sacrifice.

For that may no way be lead,
sith he of holy Church is head;
more due guiftes, if I shold be dead,
I can not deuise.

62 falles] falle W. for] to h. 63 Deitye] his dieatie W h. 66 proue] see W h. 68 temporaltye] pacialitie W, *par*cialitie h. 74 best] *om.* B W h. 77 may] waye B.

TERTIUS REX. (11)

You saie full well, you Sirrs twoo, 81
and Myrre is good, me thinkes, also,
sith he for man will suffer woe,
and dye on Roode-tree; 84

Myrre that puttes synne hym froe 85
and saves man from roting woe,
for it is best to balme hym tho,
that shall he haue of me. 88

PRIMUS REX. (12)

By these guiftes three of good Aray 89
three thinges vnderstand I may:
A Kinges power, sooth to say,
by gould here in my hand. 92

And for his Godhead lasteth aye, 93
Incense we must geue hym to-day,
and bodylie death also, in good fay,
by Myrre I vnderstand. 96

SECUNDUS REX. (13)

Gould Loue also may Signifie, 97
for yt men geuen not comonly,
but there they Louen hartfully,
this Childe as we done all. 100

And Incense tokeneth, Leeue I, 101
Orisons and prayers done devoutly;
Myrre death that man hath bodylie,
and all these hym shall fall. 104

TERTIUS REX. (14)

By gould, that we to bringe are bowne, 105
that richest mettall of Renowne,
skilfully vnderstand we mon
most precyous Godhead. 108

And Incense may well be said 109
a roote of great devotion,

81 you Sirrs] bouth Sirs B W h. 85 synne hym] hym synne W. 87 hym] his W. 94 hym] *om.* H. 99 there] thoes W h. hartfully] hartelye W h. 101 And] an W. 102 done] *om.* B W h. 104 hym] thinges W. shall] all B.

by Myrre, that waues Corruption,
cleane flesh, both quicke and dead. 112

(15)

And sickerly, this knowne we, 113
he wantes none of these three,
for full godhead in hym hase he,
as gould may signifie. 116

And Soule deuout in hym must be 117
to come out of the Trynitye,
and cleane flesh we hopen to see
in hym full hastelye. 120

PRIMUS REX. (16)

Now we haue proued it here, 121
these guiftes to hym be most dere,
goe we furth in good manere
and make we *our* present! 124

SECUNDUS REX.

The Star it shynes fayre and cleare 125
over his Stable aye entyre.
here is his wonninge, *w*ithouten were,
And herein he is Lent. 128

TERTIUS REX. (17)

A fayre mayden, Sirres, yonder I see, 129
an olde man sittinge at her knee,
a childe also, as thinkes me,
three persons ther-in arne. 132

PRIMUS REX.

I saie in certayne: this is he 133
that we haue sought from *our* Countrey;
therfore now *w*ith all honesty
honour will I that Barne. (Tunc aperiet Sciathum cum Auro.) 136

117 deuout in hym] in him devoute h. 119 hopen] happen W h. 122 to hym be] be to hym W h. 125 fayre] both fayre B. 128 he is] is he B W h. Lent] Lent foure maidens, Sirre, yonder I see B. 129 fayre] *om.* B. yonder] yonger B. 132 arne] are B W h. 133 saie] saide W. this] that this W h. 134 *our*] *om.* W h. 136 honour] to honour W. will I] I will B W h. Auro] auro et dicat h.

PRIMUS REX. (18)

Haile be thou, Lord Christ and Messye
that from God art come kindlye
mankind of bale for to forbye
and into blisse bringe.

We knowe well by prophesie
of Moses, David, and Esay,
and Balaam of *our* Auncetry:
of Iewes thou shalt be Kinge.

(19)

Therfore, as falleth for thy Crowne,
gould I haue here ready bowne
to honour the *with* great renowne
after thy Royaltye.

Take, Lord, here my Intention,
that I doe *with* devotion,
and geue me here thy Benison,
ere that I goe from thee!

SECUNDUS REX. (20)

Haile be thou, Christ Emanuell,
thou comen are for mans heale
and for to wyn againe that wayle,
that Adam put away.

Prophet*is* of thee euery one fayle,
both Esay and Ezechiell,
and Abraham might not conceale
the sooth of thee to saye.

(21)

Busshop, I wot, thou must be;
therfore now, as thinkes me,
Incence will fall best for thee,
and that now here I bringe.

In tokening of thy dignitie
and that office of Spiritualty,

primus rex] *om.* B. 137 Lord] *om.* W. 139 forbye] bye H. 149 Lord here] heare lord B W h. 153 thou] *om.* B W. 157 fayle] saie W h, said B, tell? *Prof. Zupitza.* 160 sooth] truth W.

receave, Lord, here at me
deuoutly myne offring.

TERTIUS REX. (22)

Haile Conquerour of all mankinde!
to doe mercy thou hast mynde
the Deuills band to vnbynde
and releeve all thyne.

A full fayre way thou can finde,
to haunce vs and put hym behynde,
through thy passion to vnbynde
thy people that be in pyne.

(23)

For thou shalt mend vs throughe thy might,
dye and rise the third night,
to recover againe *our* right,
and breake the Deuills band,

Mirre to thee here haue I dighte,
to balme thy bodye fayre and bright.
receaue my present, sweete wight,
and blesse me with thy hand!

MARIA. (24)

You, royal Kinges in rich Aray,
the high father of heauen I pray
to yeald you y*our* good deed to-day,
for his mickle might,

And geue you will, now and alway,
to yearne the life that lasteth aye,
and never to fall out of the fay
that in y*our* hartes is pighte.

(25)

And leaves, Lordes, without were,
that to my sonne you shall be dere,

167 at] of W h. 173—177] *om.* B. 181 haue] *om.* H. *Between* 184 *and* 185] W *and* h *insert under the heading* God:

you be welckome, Kinges three,
vnto my mother and to me,
and into the land of Iudye,
and heare I geue you my blessinge.

(blessinge] beneson h.) 191 fall] faylle B. 193 leaves] leve W h. Lordes] lorde W. without] with our W.

that hym to-day hath honoured here
and me also for his sake.

when the tyme is come entyre,
to prove his strength and his power,
to hym you shall be leefe and deere,
that dare I vndertake.

Ioseph. (26)

You Kinges all, comly of kinde,
full faithfully you shall it finde:
this Menske that God will haue in mynde,
and quite you well *your* meede.

And leeves well, of no mans strynde
is he not gotten by leefe of lynde;
that so beleeven, are full blynde,
for I knowe it in deede.

(27)

This maide was betaken me,
when I had lost my Iolytie
and fayled might and posty
Synne for to Assay.

But for God wold in chastity
that we shold together be,
keper of her virginitie
I haue been many a day.

(28)

Therfore I wot forsooth, I-wis,
cleane mayden that she is
and with man did never amisse,
and therof be you bolde.

But of the holy Ghost this is,
for to bringe mankinde to blisse,
and this chylde is very his,
so Gabriel me toulde.

197 the] *om.* B W h. 198 *second* his] *om.* W. 202 full] *om.* W. faithfully] faithfull W h. 203 this Menske] this godnes B, these guyftes h. that] *om.* B. 205—209] *om.* h. lynde] kinde B W. 207 so] to W. 221 is] this W.

ANGELUS. (29)

I warne you, comly Kinges three,
my Lord wold not you spilled be,
therfore he send you word by me
to turne an other way.

Herods fellowship you shall flee,
for your harme ordaynt has he.
therfore gose not through his Countrey,
ne the gate you come to-day.

PRIMUS REX. (30)

Ah! high Lord, that we honour heere,
that warnes vs in this Manere!
ells had we wend, without weere,
to hym that wold vs spill.

SECUNDUS REX.

yea, Lord, as thou can vs lere,
we will doe to *our* power.

TERTIUS REX.

Goe we heathen all in feare
And his bidding fulfill!

PRIMUS REX. (31)

farewell, Sir Iasper, brother, to you,
King of Tharsis most worthy!
farewell, Sir Balthasar, to you I bow,
I thanke you of your company.

(32)

He that made vs meete on playne
and offer to Mary in her Iesaine,
send vs safe and sound againe
to the Land that we came froe!

225 Kinges] knight*is* B. 226 not you] you not W h. you] *om.* B. 229 Herods] lord*is* B. 230 your] you H. 232 come] came B W h. 237 lere] loare H. 239 all] then all h. 241] B *adds in the margin:* Melchior now. 242 Tharsis] thrasis W. 245 meete] to meete B W h. 246 Iesaine] *the synonymous* throe *would rhyme with* froe.

Secundus rex. (33)

you kinges, I saie you verament: 249
sith God of his grace vs hither sent,
we will doe his Comaundment
whatsoeuer befall. 252
Therfore stand we not in doubte 253
for to walke o*ur* Landes aboute,
and of his byrth that we may moote,
both to great and small. 256

Tertius rex. (34)

Farewel Sir Kinges, both in feere, 257
I thank you both of yo*ur* good cheare,
but yet my wit is in a weere,
lest Herod make vs some trayne. 260
He that shope both sea and sand, 261
send us safe into our Land!
Kinges two geue me yo*ur* hand,
farewell and haue good daye! 264

finis paginæ none.

Pagina decima de occisione innocentu*m* ex Herodis tiranica persuasione.

The Gouldsmiths.

Herode. (1)

Princes, prelates of pryce, 1
barons in blamner and bisse,
beware of me all that be wise,
that weldes all at my will. 4

tunc herodes, ubi vidit sibi illusu*m* fuisse a magis, indignatus est vehementer, et missis Satillitibus interfecit o*mn*es pueros. Math. 2. Matth. ii. 16.

249 you] *om.* B W h. 254 Landes] lande W. 255 moote] talke W h. 260 trayne] *the form* treye *is required by the rhyme.* 261 shope] shaped W, made h. both] *om.* W. paginæ none] *om.* B, deo Gracias W h, h *adding* 1600, W *continuing:* per me georgi bellin. Come lorde Iesu, Come Quicklye 1592. Anno domini 1592. S. R. B. K.

ex] et W. persuasione] perswacione et dicat W. The Gouldsmiths] The Gouldesmythes and masons plaie W, The Goldesmythes playe h, *in both before the Latin.* 2 blamner] bamnier (= bannière ?) B, balmer W. *Latin quotation*] *om.* B W h, *in the margin in* H.

Say no man any thinge is his,
but onely at my devyce,
for all this world under me lyes
to spare and eke to spill.

(2)

My subiect*is* all that here be set,
Barons, burgeis, and baronet,
bees bane to me, or you is let,
and at my biddinge be!

For leeves all this, *w*ithout let,
that I will doe as I haue het:
mar that misbegotten marmoset,
that thinkes to mar me.

(3)

And those false traytors that me beheight
to haue come againe this same night,
by an other way have taken their flight;
this way durst they not take.

Therfore that boy, by God almight!
shall be slayne soone in y*our* sight,
and, though it be againe the right,
a thousand for his sake.

(4)

Alas! what purpose had that page,
that is so yonge and tender of age,
that wold bereave my heritage,
that am so mickle of might?

Forsooth that shrew was wondrous sage,
againe me any war to wage;
that rocked ribald for all his rage
shall not reaue me my right!

7 under me] *om.* W h. 9 subiect*is*] subiet*is* H. all] *om.* H. 11 bane] baine B W h. is lett] I beate W, Ile beate h. 15 mar] marye W h. misbegotten] begotten B. marmoset] marsmosette W, marmosett h. 17 those] these W h. 22 in y*our* sight] in height h. 26 so] *om.* h. 28 mickle] mylde W h, much B. 31 rocked] ricked W, recked h. ribald] reballe W.

(5)

But sith it may none other be,
that these kinges are gone from me,
and that shrew wold haue my Soueraigntie,
I thinke to put hym againe.
All the knaves children in this Countrey
shall by his gilt, so mot I thee,
bycause I knowe not which is he,
all for his sake shall be slayne.

(6)

How! petty prat my Messinger,
come hither to me, withouten were,
for thou must goe with hasty beere
into Iudy this day,
After my doughty and comely knightes,
and byd them hye with all their mightes,
and that they let for no feightes.
bringe them without delaye!

PRECO. (7)

Yes, my lord of great renowne,
to doe your hestes I am bowne,
lightly to leape ouer dale or downe
and speede if I were there.
Farewell, my lord in maiesty,
for on my journey I will hye me.

HERODE.

Now mightie Mahound be with thee,
and euer to dwell in feare!

PRECO. (8)

How! awake out of your sleepe!
Sir Grimbalde and Sir Launcher depe,
and to me you take good keepe,
for hither I am send.

34 that] but W h, but that *would be the best.* 35—39] *om.* h. 36 againe] downe W. 40 all] *and* B. shall] *an omission of this word would correct the metre and the construction. Prof. Zupitza.* 41 petty] prittie W h. 47 that] *om.* W. 48 them] them all W h. Preco] Doctor H. 49 great] hie W h. 52 if] and B. 54] and ever to dwell in feare h. 56] and well that thou maye speede h. dwell] be W.

My Lord, kinge herod, begins to swone,
for a shrew wold haue his crowne,
and thus bereaue hym of his renowne,
and sone wold have hym shend.

PRIMUS MILES. (9)

welcome, messinger, that art so gent!
these tydinges which my Lord hath sent,
they be welcome verament;
with the now will I wend.

SECUNDUS MILES.

Messinger, I will, in good fay,
wend with you, this ilke day,
to heare what my lord will say,
of this matter to make an ende.

PRECO. (10)

Haile! comly kinge, sitting in see,
here bene thy knightes comen to the,
that be men of greate degree,
to heare of your talent.

HEROD.

Messinger, for thy good deede,
right well shall I quite thy meede;
haue here of me, to do thee speede,
right a gay garment.

PRECO. (11)

Graund mercy, Lord Regent!
well am I pleased to myne intent;
mighty Mahound that I haue ment,
kepe you in this stidd!

PRIMUS MILES. (12)

Sir Launcher depe, what say ye?
this is the fayrest kinge that euer I see!

61 swone] swaine W h, stonne B. 63 renowne] crowne h. 70 ilke] same W h. 74 thy] these W h. 81 graund] graunt B W h. 84 stidd] tyde H. *Heading* primus miles] Herode B.

SECUNDUS MILES. (13)

This day under the sonne shininge
is there none so semely a kinge.

PRIMUS MILES. (14)

Haile! comly kinge, crowned in gould,
ech king and kesar kennes not *your* bet;
if any were that *with* yo*ur* worship fight wold,
such strokes for yo*ur* sake full sore shall be set.

SECUNDUS MILES. (15)

If we hym may take or get,
the Deuill ought hym debte,
and so he shall be quit,
such Mastrees for to make.

HERODE. (16)

Welcome, our knightes, that bene so gent,
now will we tell you our intent,
what is the Cause we for you sent
so sone and hastely:

Yesterday to this Citye
when we were in our roialty,
there came to us kinges three
and told us their entent,

(17)

To seeke a childe that borne shold be,
that was said by prophesie,
that shold be king of Iudy
and many an other land.

We gaue them leaue to search and see,
and come againe to this Citye,
and if he were of such degree
we wold not hym *with*stand.

90 kesar] keson B, keison W, keason h. kennes] bendes W. not] at W h. bet] lett B, becke W h. 91 were that] were *which* H *after* worship. worship] grace W h. 92 full] *om.* W. shall] should B. be] I h. 93 we hym] hym we B W h. 98 now] no B. 103 kinges] knightes B. 107 that] *om.* B. 108 and] and of W.

(18)

But and they had comen againe,
all three traytors shold haue bene slayne,
and also that Lither swayne,
and all for his sake.
Out! alas! what may this be?
for I knowe not w*h*ich is he;
therfore all knaves childer in this Countrey,
on them shall fall the wreake.

(19)

For we knowe not that Childe well,
thoughe we therfore sholde goe to hell,
all the Childer of Israell
we deeme them to be slayne.
Counsellor, what is thy redd?

Doctor.

Deeme them, lord, for to be dead,
for that is best, as eate I bread,
to catch that lither swayne.

(20)

Comaund *your* knightes anone in hye
to goe to the land of Galelye
and into the land of Iudy,
to slay all that they may finde.

Herode.

That was well said, my Counsellor!
but yet I burne as doth the fyre,
what for wroth, what for ire,
till this be brought to ende.

(21)

Therfore my knightes, good and keene,
hase done! be lyve! goe! wreke my teene!
goe! slay that shrew! let it be sene,
and you be men of Mayne!

114 haue] a h. 119 Countrey] cittie B W. 124 we] I h. 128 lither] litter W. 135 wroth] wrath B W h. ire] fier B. 138 hase] haste B, have W. done] downe B. be lyve] belyve H. 140 and] yf B. Mayne] mighte W.

Preeues manfully what they bene, 141
that none away from you fleene!
dryve downe the dyrty arses, all by deene,
and sone that they were slayne! 144

(22)

So shall I keepe that vyle Couioyne, 145
that thus wold reeue me of my crowne.
therfore, my bachlors, make you bowne,
and found to save my righte! 148

You must hy you out of this towne 149
to Bedlem, as fast as you mone,
all knaves Children, by my Crowne!
you must slay this nighte. 152

PRIMUS MILES. (23)

Alas! lord and kinge of Blisse, 153
send you after us for this?
a vyllany it were, I-wisse,
for my fellow and me, 156

to slay a shitten-arsed shrew; 157
a lad might his head of hew,
for ribbot*is* are not in this rowe,
but knightes of good degree. 160

SECUNDUS MILES. (24)

My leefe lord of great renowne, 161
we shall wreake you if we mone,
whether he be knight or Champion,
stiffer then euer Sampson was; 164

Sickerly I shall dryue them downe, 165
but for to kill such a Couioyne
me shames sore, by St. Mahowne!
to goe in any place. 168

142 none] nowe W h. fleene] haue fleeyn W h. 143 the] ther W h. all] *om.* W. 145 Couioyne] counion W h, waine B. 150 mone] eane h. 158 lad] lorddie B. might] *after* head B W h. his] *om.* B. of] I W h. 159 ribbot*is*] riballes W. 160 knightes] kinges W. good] great B W h. 162 you] us W. if] as W. 163 knight] kinge W h. 167 shames sore] seemes more B. St.] *om.* W h. 168 in] in to H.

HERODE. (25)

Nay, nay, it is nother one or twoo 169
that you shall slay, as mot I goe,
but a thowsand and yet moe;
takes this in yo*ur* mynde! 172

Bycause I know not w*hi*ch that shrew is, 173
therfore, lest you of hym misse,
you must slay forsooth, I-wisse,
all that you may finde. 176

(26)

You shall walke far and neere, 177
into Bedlem, spare for no beere
all knaues children w*i*thin two yere
and one day owld. 180

Slay them downe, both one and all! 181
so shall you meete w*i*th that stall,
that wold my kingdome clayme and call,
and my welth also welde. 184

PRIM*US* MILES. (27)

Hit shall be done, Lord, in hye; 185
shall none be lefte witterly.
we shall goe search by and by
in Bedlem all aboute, 188

And wreake yo*ur* teene full tenderly, 189
leaue none unslayne sickerly,
so shall we sone that shrew destroy
and keepe hym in the Route. (tunc ibunt milites simull.) 192

(28)

Rewkes, rich you to aray, 193
to Bedlem that borough I am bowne,
w*i*th this speare I thinke to assay,
to kill many a small couioune. 196

169 or] nor B W h. 173 that shrew] he h. 179 yere] years H. 180 day] daies W h. owld] of elde? *Prof. Zupitza.* 181 both] *om.* W. 184 welde] *the rhyme requires* would. 192 keepe] kill W. in the] in that W. *Stage-direction*] *in* H *in the margin.* simull] sinull H. 193 Rewkes] Buskes ye B, Knowes W h. you to] you B, you be W. aray] raye W h. 195 speare] spart H. 196 couioune] couioyne H, cougion W, couiyon h.

If any blabb-lipped boyes be in my way, 197
they shall rue it, by mightie mahowne!
though all the world wold say naye,
I, my selfe, shall ding them all downe. 200

(29)

If you will wot what I height, 201
my name is *Sir* Waradrake, the knight,
against me dare no man feight,
my dentes they so dreede. 204

(30)

But fayne wold I fight my fill, 205
as fayne as fawcon wold flye,
My lord to wreake at his will,
and make those dogges for to dye; 208

These Cougeons in their clowtes I will kill, 209
and stoutly *with* strokes them destroy,
shall never one scape by my will,
all babes for that boy full sore shall bye, 212

(31)

Shall never none overpasse 213
of twooe yeares age and lesse,
and this boy that kinge crowned was,
shall not scape *with*out scathe. 216

Secundus miles. (32)

And I also, *with*out bost, 217
though the kinge of Scot*is* and all his host
were here, I set not by their bost,
to dryve them downe bydeene. 220

I slue ten thowsand upon a day 221
of kempes in their best aray,
there was not one escaped away,
my swoard it was so keene. 224

197 blabb-lipped] blabb lipped H. 197—209] *om.* W h. 200 I] *om.* B. all] *om.* B. 201 wot] wight B. 208 for] *om.* B. 209 their] the W. 212 shall bye] shall they bye H, shall die B, shall rew h. 217—225] *om.* W h. 219 bost] best H.

(33)

therfore to me you take good keepe,
my name is Sir Grymball Launcher deepe;
they that me teenen I lay to slepe
on euerych aside.

I slew of kempes, I understand,
more then a hundred thousand,
both on water and on land
no man dare me abyde.

(34)

Through Bedleem I will springe,
for I must now at *your* bidding,
right all downe shall I ding
these laddes everich one.

And then that false gedlinge,
that borne was so yonge,
he shall for nothing
away from us gone.

PRIM*US* MILES. (35)

Farewell, my Lord, and haue good day!
for hardly, this dare I say,
not for no bost, in good fay,
it is not my manere.

I wold I might finde in my way
Sampson in his best aray,
to looke whether I durst affray
to fight with hym right here.

HERODE. (36)

Nay, nay, I knowe well, or thou sweare,
that thou art a doughty man of war,
and though Sampson were here,
right sone he shall be slayne.

225—229] *om.* h. 225 you] *om.* W. 226 Grymball] Grimbold B, *om.* W. 228 aside] side B. 229—233] *om.* W h. 232 dare] durst B. 233 will] must H. 237 gedlinge] gelding B W h. 239 shall] shall not W h, *which reading amends the poor metre of this line.* 242 dare I] I dare W h. 243 *and* 244] that he shall not escape by my faye, And I cane fynde him out h. 244 manere] minde B. 245—253] *om.* h. 248 with] *om.* B. 249 Nay nay] Nay ne W. 252 right] *om.* B W h. shall] shoulde W.

But yet my wit is in a weere
whether you shall finde that Losingere,
but speedes you fast for my prayer,
and hy you fast againe! (tunc ibunt milites, et veniet angelus.)

Angelus. (37)

Ioseph! arise, and that anone,
into Egipte thou must gone,
And Mary also from yo*ur* fone,
this is my lordes will.

There stay, lest this childe be slayne,
till I warne thee to come againe.
false herod wold haue you fayne
Ihesu for to spill.

Ioseph. (38)

Ah! lord, blessed must thou be!
thider anone we will flee,
haue we company of the,
we will hye on our way.

Angelus.

yea, company we shall you beare,
till that you be comen there;
Herod buskes hym you to deare,
as fast as euer he may.

Ioseph. (39)

Mary, sister, now we must flit,
upon myne asse shalt thou now sit,
into Egipt till we hytt.
the Angell will us leade.

Maria.

Sir, euermore, lowd and still,
yo*ur* talent I shall fulfill,

253 yet] yett yett B W h. 254 Losingere] H B (*or* Losayne ?), solingere W h. *Heading* Angelus] W h. 259 from yo*ur* fone] with yo*ur* sonne B. 262 thee] *om.* H. 263 you] *om.* H W. *Before* 265] h *has as stage-direction:* tunc ibunt, angelus cantabit: ecce deus ascendet su*per* nubem levem, et ingradientur egiptu*m*. 269 we] I B. 271 buskes] lokes W h. deare] feare W h. 274 now] *before* shalt W h. thou] you h.

I wot it is my lordes will,
I doe as you me reade.

ANGELUS. (40)

Come now furth in gods name!
I shall you sheild from all shame,
and you shall se, my leefe dame,
a thing to yo*ur* lykinge.

For Mahomet*is*, both one and all,
that men of Egipt Gods can call,
at yo*ur* coming downe shall fall,
when I begin to singe.

(tunc ibunt, et Angelus cantabit "Ecce do*min*us sup*er* nubem levem, et ingredietur Egiptum, et movebuntur simulacra Egipti a facie Do*mi*ni Exercit*uum*," et si fieri poterit, cadet aliqua statua sive imago.)

PRIMUS MILES. (41)

Hast done! fellowes, hise fast!
that these quenes were downe cast,
and their children all to-thrast,
and kill them all to clowtes!

SECUNDUS MILES.

Yea, sir, we dwell all to longe;
therfore goe we them amonge!
they hopen to haue some wrong,
that gone so fast about us.

PRIMA MULIER. (42)

Whom callest thou quean, scabd bitch,
my dame thy drister was neuer such,
she burned a kilne, each stich,
yet did I neuer none.

SECUNDA MULIER.

Be thou so hardy, I thee behet,
to handle my sonne that is so sweete,

279 is] was h. 280 I] Ile h. 286 of] on W. *Stage-direction*] *om.* W h, *but cf.* 265 *lectio varia.* cadet] cadat B. 289 Hast] hase H. hise] hie B, hastes W, hast h. fast] downe haste W, downe hast fast h. 291 to-thrast] in thrast B, in hast W h. 293 sir] sires W. 296 about us] a waie W h. *Heading*] primus miles B. 298 drister] doughter B, daster W h. 299 kilne] knave W h. *Heading*] Secun*dus* miles B. 302 that] it B.

this distaff and thy head shall meete,
or we hethen gone!

PRIMUS MILES. (43)

Dame, abyde, and let me see,
a knaues childe yf that it be.
the king hase commaunded me
all such for to arest.

PRIMA MULIER.

Arest, ribbot, for thee!
thou lyes, by my lewtie!
therfore I red fast that thou flee,
and let me haue my peace.

SECUNDA MULIER. (44)

Say, rotten hunter with thy goade,
stibbon, stallon, stickt tode!
I red that thou no wronge us bode,
lest thou beaten be!

Wherto sholde we lenger fode?
lay we on them large loade!
their basenet*is* be big and broad;
beates on now! let*is* see!

SECUNDUS MILES. (45)

Dame, thy sonne, in good fay,
he must of me learne a play:
he must hop, or I goe away,
upon my speare ende.

PRIMA MULIER.

Out! out! and well away!
that euer I abode this day!
one stroke yet I will assay
to geue, or that I wende.

309—321] *om.* h. 309 ribbot] ribball W. 311 fast] *after* that B W. 313—321] *om.* W. 314 stibbon] stitton B. stickt] sticke B. Secundus] Secunda H. 325 Out Out] Out and out W h. 326 abode] abide W, did abyd h. 327 yet] *om.* W. 328 or that] that ere B.

SECUNDA MULIER. (46)

Out! out! on thee, theefe! 329
my love, my lord, my lief, my leefe!
did never man nor woman greefe,
to suffer such torment! 332
But yet wroken I wil be: 333
haue here one, two, and three,
beare the king this from me,
and that I it hym sende! 336

PRIMUS MILES. (47)

Come hither to me, dame Parnell! 337
and shew me here thy sonne Snell,
for the king hase bid me quell
all that we finde mone. 340

PRIMA MULIER.

My sonne? nay! strong theefe! 341
for as I haue good preefe,
doe thou my chylde any greefe,
I shall cracke thy crowne. 344

(tunc miles transfodiet *primum* puerum et lancea accipiet.)

PRIMA MULIER. (48)

Out! out! and woe is me! 345
theife! thou shalt hanged be!
my childe is dead, nowe I see,
my sorrowe may not cease. 348
Thou shalt be hanged on a tree, 349
and all thy fellowes with thee;
All *the* men in th*i*s contree
shall not make thy peace. 352

(49)

Haue thou this! thow foule harlott! 353
and thou knight to make a knott,
And one buffet with th*i*s boote
thou shalt haue to boot. 356

329 on] out h. thee] this W h. 334 and] or B W h. 336 that] saye B. I it] it I B. 340 mone] many B. 342 preefe] proffe W. 343 doe thou] thou do W. 344 I] And I B h. *Stage-direction*] *om.* W. lancea] super lanceam B h. *Heading* prima mulier] *om.* B W. 346 shalt hanged be] shalbe hanged hie W h. 349–361] *om.* h.

And thou this, and thou this! 357
though you both shyte and pisse,
and if you think we do amiss,
goe, buskes you to moote! 360

SECUNDUS MILES. (50)

Dame, shew me the child here, 361
he must hopp upon my spere,
and if it any pintle beare,
I must teach him a play. 364

SECUNDA MULIER.

Nay! freak, thou shalt fayle, 365
my child thou shalt not assayle,
he hath II holes under the tayle,
kyss and thou may assay! 368

(51)

Be thou so hardy, stockt tode, 369
to bydd any wrong bode!
for all thy spear or thy goade
I redd you doe but good! 372
for, and thou doe me any harme 373
or my child uppon my arme,
I shall found to keep the warme,
be thou never so wodd! 376

(tunc secundus miles transfodiet *secundum* puerum.)

(52)

Out! out! out! out! 377
you shall be hanged, all the rowt,
Theues, be you neuer so stout
full fowle you haue done. 380
This Child was taken to me, 381
to looke to.—Theues, wo be ye!
he was not myne, as you shall see,
he was *the* kinges sonne. 384

360 goe] to W. 362 upon] pon H. 363 pintle] pentill W. 366 thou] *after* shalt B W h. 367 the] his W h. 369—373] *om.* W h. 369 stockt] stick B. 370 wrong bode] wrong or boade B. 371 spear] speche B. goade] *or* goede? *or* gade?? H. 373—377] *om.* h. *Stage-direction*] *in the margin in* H. tunc] *om.* h. 378 all] *om.* W h. 379 Theues] theefe B W. 381 to me] me to kepe B.

(53)

I shall tell, whyl I may drye:
his child was slayne before myne eye.
Theues, ye shall be hanged hye,
may I come to his hall.

But or I goe, haue thou one!
and thou another, Sir John!
for to the kinge I will anone,
to playn uppon you all. (Tunc ibit ad herodem.)

(54)

Loe! lord, loke and see!
the child that thou toke to me,
men of thy owne meny
haue slayn it, here the bene.

HERODES (irabit.)

fye, hore, fye! god geue thee pyne!
why didst thou not say that Child was myne?
but it is vengeanc, as drink I wyne,
and that is now well sene.

SECUNDA MULIER. (55)

yes, lord, they se well aright,
thy sonne was lyke to haue bene a knight,
for in gould harnes he was dight,
paynted wondrous gay.

Yet was I neuer so sore afright,
when they their Spears throughe him thright;
lord, so little was my might,
when they began to fray.

HERODE. (56)

He was right sicker in silk aray,
in gould, and pyrrye that was so gay,
they might well know by his aray,
he was a kinges sonne.

385 *and* 386, 387 *and* 388] *written as one line in* H. 392 playn] plaint W h. *stage-direction*] *om.* H. ad] et h. 393] Lord, lord see see H. 394 to] *om.* h. 396 bene] be H. Herodes] Herodias h. irabit] iratus B W h. 398 not] *om.* h, *before* myne W. 401 se] saw B. 406 their] *om.* W. him] his B. 410 pyrrye] pearle W h.

What the Devill! is this to say? 413
why were thy witts so away?
could thou not speak? could thou not pray?
and say it was my sonne? 416

(57)

Alas! what the devill! is this to mone? 417
alas! my days be now done.
I wott I must dye soone,
for damned I must be. 420

My legges rotten and my armes; 421
I haue done so many harmes,
that now I see of feendes swarmes
from hell cominge for me. 424

(58)

I haue done so much woe, 425
And never good sith I might goe,
Therfor I see now cominge my foe,
to fetch me to hell. 428

I bequeath heare in this place 429
my soule to be with Sathanas.
I dye, I dye, alas! alas!
I may no longer dwell! (tunc moritur.) 432

Demon. (59)

Warr, warr! for now unwarly wakes you woe! 433
for I am swifter then is the doe.
I am commen to fetch this lord you froe
in woe ever to dwell. 436

And with this Croked Cambrock your backs shall I cloe, 437
and all falce beleuers I burne in a low,
that from the Crowne of *the* head to the right toe
I leave no wholl fell. 440

417 mone] meane H B h. 419 I wott] for well I witte B. *Between* 419 *and* 420] B W h *insert* booteles is me to make mone. 422 *and* 423] *inverted in* B h. 424 from] fron H. for] after B W h. 425 *and* 426, 427 *and* 428, 429 *and* 430, 430 *and* 431] *written as one line in* H. 427 now] *om.* W h. cominge] comes B, comnnge H. 431 *second* I dye] *om.* B W h. *stage-direction*] Tunc faciet signum quasi morietur, et veniet demon B W, cfr. 440 *lectio varia.* 433 unwarly] vnwakely B. wakes] walkes W h. 434 is] was W h. doe] roo B W h. 437 shall] will h, *after* backes W. cloe] clowte B. 438 falce] farse W. in a] and B W h. low] bloe W h. 439 right] *om.* W h. 440 wholl] righte wholl W h, right wholye B. *after* 440] H *has in the margin, although crossed out, the above stage-direction of* B W: tunc faciet signum moriendi, et veniet Demon.

(60)

from Lucifer, that lord, hither I am sent, 441
to fetch this kinges sowle here present,
and to hell bringe him ther to be lent,
euer to lyve in woe. 444

Ther fyre burnes bloe and brent, 445
he shall be ther, this lord, verament,
his place euermore therin is hent,
his body neuer to goe froe; 448

(61)

No more shall you, Tapstars, by my lewty, 449
that fills ther measures falcly,
shall bear this lord Company;
The gett none other grace. 452

I will bringe this into woe, 453
and come agayne and fetch moe,
as fast as ever I may goe.
farewell and haue good day! (Exit demon.) 456

Angelus. (62)

Ioseph! aryse, and that in hye, 457
for dead is now your Enemye;
take Iesu, *the* child, and eke mary,
and wend into Iudy! 460

Herod that would haue had you slayne, 461
he is marred both might and mayne.
therfore hyes you whome agayne!
In peace now you shall bee. 464

Ioseph. (63)

A! lord, that madest all of nought, 465
it is skill thy will be wrought,

443 and to hell] into hell to B W h. 444 euer] and ever h. lyve] abide B. 447 is] his h. 449 shall you] shalt thou B. Tapstars] treaspase W, that tresspasse h. lewty] lowty H, bewtie? B. 450 ther] your W. 452 grace] *was* pay *the original reading?* 451 *and* 452] *written as one line in* H. 453 will bringe this] will you bring thus B W h. 455 *and* 456] *written as one lin : in* H. 455 ever] *om.* W h. 456 and haue good] tell on other h. *stage-direction*] *in* H W h *in the margin.* 459 Iesu] *om.* B. 460 wend] goe W. 462 both] *om.* h. 463 whome] whon H. 463 *and* 464] *written as one line in* H. 464 now you shall] now shall you B.

now is dead that us hath sought,
we shall neuer cease, 468

Tyll that we againe be 469
at home in our contreye.
now hope we well to lyve in lee,
And in full great peace. 472

(64)

Mary, sister, we must goe 473
to our land that we came froe;
the Angell hath bidden us so,
My owne deere sweete. 476

On my asse thou shalt be, 477
and my mantle under thee,
full easely, sister—leev thou me!—
And that I thee beheete. 480

Maria. (65)

I thanke you, Sir, as I can. 481
helpe me that I were upon!
he that is both God and man,
keepe us in his tyde! 484

Ioseph.

Come hither, deere harte root! 485
I shall sone be thy boote;
thou shalt ryde eche foot,
And I will goe by thy side. 488

Angelus. (66)

Now you be ready for to goe, 489
Ioseph and mary also,
forsooth I will not depart you froe,
But helpe you from your foe. 492

467 *and* 468] *written as one line in* H. 469 againe] *after* be W h. 471 *and* 472] *written as one line in* H. great] good H. 475 *and* 476] *written as one line in* H. 477 be] sitt and be h. 479 *and* 480] *written as one line in* H. *From* 481 *to the end the first and second, third and fourth lines of every half-stanza are written as one line in* H. 484 keepe] Helpe h. his] *is* this *to be read? Zupitza.* 485 harte] *om.* H. 487 ryde] soone ride h. *Heading* Angelus] *after* 492 *in* H. 492 foe] fone H.

And I will make a melody, 493
and singe here in your company
a word was sayd in prophesye
a thousand yeare agoe : 496

Ex Egipto vocavi filium meum, ut Salvum faciet populum meum.

finis paginæ decimæ.

Pagina undecima de purificatione Beatæ virginis. The Black Smiths.

SIMEON. (1)

Mightie God, have mynd on me, 1
that most arte in maiesty,
for many a wynter have I be
Preist in Ierusalem. 4

Much teene and incommodytye 5
followeth age, full well I see,
and now that fitt may I not flee,
think me never so swem. 8

(2)

When I am dead and layd in Clay, 9
wend I mott the same way,
that Abraham went, the sooth to say,
and in his bosome be 12

But heaven-blisse after my day ; 13
till gods sonne come, sooth to say,
to ransome his folke in better aray,
to blisse come never we. 16

(3)

That Christ shall come well I wott, 17
but day ner tyme may no man wott,

496 thousand] hundreth H. faciet] faciat B. paginæ decimæ] *om.* B, Deo gracias W h, W *adding* per me Georgi Bellin.

virginis] virginis et dicat semeon W. The Black Smiths] The blacksmithes pagent B, The Blacke Smythes playe W h, *but in both before the Latin.* 1 Mightie] Might H. on] of W. 2 arte] are H. 3 many a wynter] many winters h. 7 fitt] flitt H. not] now h. 8 swem] swene W, sweyne h. 10 mott] mvste W h. 13 heaven] heuens B. 14 sooth] the sooth B W h. 17 come] come that B. wott] note B. 18 may] *om.* H.

therfore my books looke I mott,
my hart to glade and light.

What Esay sayeth I will see,
for well I wott how it shall be;
or I dyed, well were me
of hym to have a sight.

(4)

(Tunc librum respiciens legat *prophetiam*: "Ecce virgo Conncipiet et pariet filium.")

A! lord, much is thy power, Is. iv, 14.
a wonder I fynd written here:
it sayeth a mayden cleane and cleer
shall conceave and beare

A sonne called Emanuell;
but of this leeve I neuer a deale,
it is wrong written, as have I heale!
or ells wonder were.

(5)

He that wrott this was a fone,
to wryte "A virgin" here upon
that shall conceave without helpe of man;
this writing marveyls me.

I will scrape this away anone;
theras "a virgin" is written on,
I will wryte "A good woman,"
for so it should be.

(tunc librum fricabit, quasi deleret hoc verbum "Virgo"; et postea ponet librum super altare, et veniet angelus et libro accepto faciet signum scribendi; et libro clauso recedet, et dicat Anna vidua.)

Anna. (6)

Semion, father, south I see,
that Christe shall come, our boote to be,

21 Esay] Esau W. will] well B. 23 or] and W h. dyed] dead were B, were deade W h. librum respiciens] respiciens librum B W h. Ecce virgo] *after* filium W h. pariet filium] parietur H. 26 I fynd] fynde I W. 27 cleane] faier W h. 35 shall] should B W h. *Stage-direction*] *om.* W h. librum fricabit] fricabit librum B. libro accepto] accipiet librum B. faciet signum scribendi] faciens signum quasi scriberet B. libro clauso recedet] claudet librum et vuanesset B. 41—212] *are missing in* H, *as leaf* 59 *and leaf* 60 *are lost.* 41 father] further B.

from the father in magistie,
on mankinde for to myne. 44
and when he cometh, leve thou me, 45
he will haue mercye and pittie
on his folke, to make them free
and saue them of their synne. 48

SEMION. (7)

The tyme of his cominge knowe I nought, 49
yet manye bokes haue I soughte,
but wounderlye he that this wryttinge wroughte,
and marvaile thinketh me. 52
. 53
my boke to loke yf I fynde oughte,
what manner mankinde shalbe boughte,
and what tyme it shalbe. 56
(tunc aceipiet librum et admirando dicat.)

(8)

O! lorde, howe maie this be to-daie? 57
that I wrote laste, I fynde awaie,
and of redde letters in stowte araye
"a virgine" wrytten theron. 60
may fay! after I will assaie 61
wheither this mirackle be vereye,
and scrape this worde, written so gaye,
and wrytte "a good woman." 64
(tunc iterum fabricat ut antea et dicat.)

(9)

Dame anne, thou maie see well heare, 65
this is amended in good manere,
for a wounder thinge it were
to fall by anye waie. 68
Therfore, as it was a misse, 69
I haue written that souther is,
that "a good woman" shall, I wisse,
conseave and not "a maye." 72
(tunc ponit librum super altare, et faciet angellus, ut antea.)

48 saue] salue B. 49—53 *and* 53—57] *inverted in* B. *After* 52] *a line seems to be omitted, although none of the three MSS. has any indication of such an omission.* 56 it] he B. 61 may fay] maye here h, may here W. antea] ante h. et dicat] *om.* h. 72 maye] maide B h. antea] antea dicat W.

ANNA. (10)

Sir, marvile you no thinge theiron,
for god will take kinde in man,
through his godheade ordayne he can
a mayde a Childe to beare.

for to that highe comlye kinge
Impossible is no thinge;
therfore I leeve it no leasinge,
but south all that is here.

SEMION. (11) (accepiet librum.)

by my faye! yet will I see
whether my lettres chaunged be,
a! hie god in trenitie,
honoured be thou aye!

for goulden letters, by my lewty!
are wrytten through godes postie,
since I layde my boke from me
and my wryttinge awaie,

(12)

ther as "a good woman" written was,
righte now here before my face;
yet storred I not out of this place,
and my lettre chaunged ys.

this muste be needes by godes grace
for an angell this wrytten hase,
nowe leeve I a mayden, in this case,
shall beare a baron of bliss.

(13)

nowe seith, lorde, that it so is,
That thou wilte be borne with blisse
of a mayden that never did amisse,
on me, lorde, thou haue mynde!

74 for god] for south god B. in] of B. 78 Impossible] impossible ther B. *Stage-direction*] *om.* B. accepiet] accepe W h. 81 by] *om.* B. 82 lettres] letter W. 84 aye] ever W h. 85 lewty] bewtie B. 90 nowe here] here nowe W. 91 I not] not I B. 92 lettre] letters W h. 93 be needes] nedes be W. 97 seith lorde] lord sith B. 98 That] *om.* W. 100 thou haue] haue thou B.

let me never death taste, lorde, full of grace, 101
tell I haue seene that Childes face,
that prophescied is here in this place
to keuer all mankinde. 104

ANGELLUS. (14)

Semeon, I tell thee sickerlye, 105
that godes owne ghoste am I,
comen to warne thee witterlye:
death shalte thou never see, 108

tell thou haue seen christe vereye, 109
that borne is of mayden marye,
and comen mankinde to forbye
from god in magistie. 112

SEMION. (15)

A! lorde, I thanke thee of thy grace, 113
that thy ghoste sente to me haste;
nowe hope I sickerlie in this place
thy sonne for to see, 116

that of a virgine mvste be borne, 117
to saue mankinde that was forlorne,
as Esayes boke toulde me beforne.
lorde, blessed muste thou be! 120

(tunc Simeon sedebit expectans consolationem de alio loco procull a templo, et dicat maria.)

MARIA. (16)

Iosephe, my trewe owine fere, 121
nowe rede I, if your will were,
seith fourtie daies are gone intier,
the temple that we goe to, 124

and moyses lawe for to fulfill 125
my sonne to offer semion till;
I wote well that it is godes will,
that we now so doe. 128

102 that] the B. 104 keuer] ever W, eyver h. 106 am] an W. 114 haste] hase B, hast *or* hase h. 117 mvste be] shalbe B. *Stage-direction*] *om.* W, *in* h *after* 112. de] et B. et dicat maria] *om.* h. 128 now] mone W.

Iosephe. (17)

yea, marye, though it be no nede, 129
seith thou arte cleane in thoughte and deed,
yet it is good to do as god bade,
and worcke after his lawe, 132

and to the temple that we goe; 133
and take we with us doue-byrdes towe,
or a turtell to offer also
and to fulfill godes lawe. Luke 2, 24. 136

Maria. (18)

rightewise semeon, god thee see! 137
here am I comen nowe to thee,
purified for to be
with milde harte and meke. 140

receive my sonne nowe at me 141
and to my offeringe birdes three,
as falles, sire, for your degree
and for your office eke. 144

Iosephe. (19)

A signe I offer here also 145
of virgine waxe, as other moe,
in tockeninge shee has lived oo
in full devocion. 148

and sir semion, leve well this: 149
as cleane as this waxe nowe is,
as cleane is my wife, I-wisse,
from all corruptcion. (tunc Simeon accipiett puerum in vlnas.) 152

Semeon. (20)

welckome, my christe, my savyour! 153
welkome, mankindes conqueroure!
welkome of all frute the flower!
welkome with all my hart! 156

to thee worshipe, ioye, and honoure! 157
for nowe I see my savyour

131 it is] is it W. 132 lawe] sawe B. 133 goe] gone W h. 135 turtell] turckell W. 147 oo] thoe W h. 152 from] as of B W. *Stage-direction*] *om.* W h.

is comen to leech my langoure,
and bringe me unto blesse. 160

(21)

though I beare thee nowe, sweete wighte, 161
thou ruleste me, as it is righte;
for through thee I haue mayne and mighte
more then through waie of kinde. 164

therfore a songe, as I haue tighte, 165
and laudes to thee with harte righte
I will shewe here in thy sighte.
on me, lorde, thou haue mynde! 168

(tunc cantabit "nunc dimitis *seruum* tuu*m*, dom*i*ne, in pace.") Luke 2, 29.

(22)

Nowe, lord, let thy servante be 169
after thy worde in peace and lee;
for with my eyes nowe I see:
thou arte mankindes heale. 172

for thou haste ordeyned ther thy postie 173
to people w*hi*ch thou haste pittie;
light is comen nowe through thee,
and ioye to Isarell. 176

(23)

and marye, mother, to thee I saie: 177
thy sonne that I haue seene to-daie,
Is comen, I tell thee, in good faye,
for fallinge of manye fone, 180

and to releave in good araye 181
manye a man, as he well maie,
in Isarell, or he wende awaie,
that shall leeve hym upon. 184

(24)

manye signes he shall shewe, 185
in w*hi*ch untrewe shall not trowe;

159 leech] heale h, see W. 160 unto] into W. blesse] *probably* quarte—*Prof. Zupitza.* 168 on] of h. *seruum*] servam W h. in pace] etc. W h. 169 lord] *om.* W. 173 for] and B. ther] through B. 175 light] lighteninge W h. 180 manye] manye a W. 186 untrewe] untruth h.

and suffer thou shalte manye a thrawe,
for sword of sorowe it shall goe 188

through thy harte that men shall knowe 189
thoughtes in harte, on a rowe,
of men that shall contrarye you
and founde to worke thee woo. 192

ANNA VIDUA. (25)

And I acknowledge to thee, lorde, heare, 193
to leeve on thee through my power,
that fower skore and fower yeaire
haste sente me mighte and grace, 196

to leve in pennance and prayer; Luke 2, 37. 197
nowe wote I well, withouten were,
that thou arte Christe in godheade cleare,
in thee wholly thou it haste. 200

(26)

and openlye here south I saye 201
to all thy people that I see maie,
the w*hi*ch hath wayled manye a daie
after thee, our savyoure, 204

that thou arte comen, christe vereye, 205
this wotte I well by manye a waie;
therfore I honoure thee for aye,
my Christe, my creator. 208

MARIA. (27)

Iosephe, husbande leffe and deare, 209
our childe is gone upon his way.
my harte were lighte, and he were here.
let us goe seeke hym, I thee praie. 212

For suddaynly he went away 213
and left us both in Ierusalem
greatly in lyking many a day
that will be lord over all the realme. 216

187 a thrawe] a harde thrawe W. 188 sword] soe W. 189 thy] my W. that] then W. 195 yeaire] yeres B. 199 in] and ? 200 it] *om.* W h. haste] hase *would be the better rhyme.* 202 thy] the B. 204 our] *om.* B. 205 that] and that B. 207 for aye] now aye and aye B. 212 I] we W. 213] H *sets here in again. Heading*] *om.* W h.

IOSEPH. (28)

Mary, of mirth we may us meane,
and trewly tell betwene us twooe
of fearly sightes that we have sene,
sith we came the Citie froe.

[MARIA.]

Deare Ioseph, you will not wene
sith our childe has bene us with,
homeward I red we hye,
he kept us both from grone and grith;

(29)

In all the might euer we may
for dread of wicked company
lest anie us mete upon the way,
Homeward therfore I red we hye.

PRIMUS DOCTOR. (30)

Heare our reason right on a row,
you clarkes that be of great coning:
me thinke this child learne *our* law,
he taketh great tent to *our* talking.

DEUS. (31)

You clarkes that be of great degree,
unto my talke you take good heede!
my father that sitteth in Maiesty,
he knowes *your* workes in thought and deede.
My father and I together be
in one godhead *with*outten dreed;
we bene both one in certayntie
all these workes to rule and reade.

PRIMUS DOCTOR. (32)

Harkes this Childe in his bourding!
he wenes he kennes more then he knowes;

217 mirth] myrthes W h. *Heading*] *om. in all the MSS.* 221 you will] will you W. not] *om.* W. wene] wende W h. 223 we] us B. 223 *and* 224] *inverted in* H. 224 grone] growne B W. grith] greiffe W h. 225 might] might that W h. we] I W. 227 anie] aye H. 229 a] *om.* H. 230 that] *om.* B. 231 thinke] *om.* H. 232 tent] heede W h. 234 talke] talking B W h. 236 workes in thought] thoughtes in worde W. 239 certayntie] tryuitie B. 241 Harkes] Heare W h.

certes, sonne, thou art ouer-yong
by clergie cleane to know *our* lawes.

(33)

therfore, if thou wold never so fayne,
further in age till thou have draw,
yet art thou neuer of might nor mayne
to knowe it, as a Clarke may know.

Secundus Doctor.

And thou will speake of Moses law,
take good heede and thou may see,
In case be that thou can know,
here in this booke they written be.

Deus. (34)

The kingdome of heaven is in me light,
and hath me anoynted as a leach,
and geven me playne power and might
the kingdome of heauen to tell and teach.

Secundus Doctor. (35)

Behold how he has learned our lawes,
and he learned never on booke to read,
me thinke he saith suttle sawes
and very truth, if you take heede.

Tertius Doctor.

Let hym wend furth on his wayes,
for and he dwell, without dread,
the people will full sone hym praise,
well more then we for all our deede.

primus Doctor. (36)

This is nothing to my intent;
such speach to spend I red we spare,
as wyde in world as I haue went,
yet found I never so ferly a fare.

245—253] *cfr.* 209—217 *for the position of the rhymes.* 246 till] then W. 247 neuer] neyther B h. 248 it] *om.* W. may] might B h, shoulde W. 251 can] maye W. 252 they] that W h. 254 anoynted] noynted H. as] like W. 257 learned] lead H *instead of* read? 258 never] *after* booke B. 263 full] *om.* W h. full sone] *after* people B. 264 deede] deedes W. 266 spend] speake B. 267 as] and B W h. wyde] welde W h. went] mente W h. 268 ferly] vereye W h.

SECUNDUS DOCTER.

By matters that this Childe hath ment
to knowe *our* lawes, both less and more,
out of heaven I hope hym sent
into the earth to salue our sore.

DEUS. (37)

You that be masters of Moises lawe
and worthy doctors of great degree,
one comaundm*e*nt to me you show
that god on earth bad kept shold be.

PRIM*US* DOCTER.

I read this is the first bidding,
and is the most in Moses lawe:
to love our God aboue all thing
w*i*th all o*ur* might and all o*ur* sawe.

DEUS. (38)

That for to doe looke ye be bayne,
w*i*th all yo*ur* hart in good intent.
take you not his name in vayne,
this is my fathers comaundment.

(39)

Also you honour yo*ur* holy daye,
no workes saue almes-deedes ye doe.
these three, the certayne sooth to say,
the first table belongen to.

Also father and mother worship aye
take no mans goodes w*i*thout the right.
all false witnesse you put away;
and slay no man by day nor night.

(40)

Envye doe by no woman,
to doe her shame by night or day.

269 matters] matt*er* B. 270 both] *om.* W. *Heading* Deus] *om.* H. 279 thing] thinges H. 280 sawe] lawe B W h. *Heading* Deus] *om.* H. 282 hart] hart*is* B. in] w*i*th B W h. 287 sooth] for B W h. 288 to] unto W, one to h. 290 goodes] good H. 291 all] also all W h. 293 Envye] Evill B. by] to B. 294 to doe her shame] to shame her other B.

other mens wyves desire you not;
all such desires you put away. 296

Looke you ne steale by night nor day, 297
whersoever that you be lent.
these wordes understand you may,
they are my fathers com*m*aundment. 300

Tertius Doctor. (41)

Sir, this childe of mickle price 301
w*hi*ch is yonge and tender of age,
I hould hym sent from the highe justice,
to wyn againe our heritage. 304

Maria. (42)

Now blessed be he us hither brought, 305
in land there lyves none so light!
se where he sitteth we haue sought,
amonge yonder masters, mickle of might! 308

(43)

Wend furth, Ioseph, upon yo*ur* way 309
and fetch our sonne, and let us fare,
that sitteth w*i*th yonder Doctors gay;
for we haue had of hym great care. 312

Ioseph. (44)

Mary, wife, thou wottes right well 313
that I must all my travayle teene,
w*i*th men of might I can not mell,
that sittes so gay in furres fyne. 316

Maria. (45)

My worthy sonne, to me so deare, 317
we haue you sought full wonder-wyde;
I am right glad that you be here,
that we haue found you in this tyde. 320

295 you not] *to be altered into* you none (nane)? *Prof. Zupitza, into* no man?? 296 you put] put you B. 297 you ne] you doe not W h. 298 whersoever] whatsoever B W h. 300 they] for they B. 301 Sir] Sires W h. 303 sent] *om.* W h. 305 he us] he that us W h. 306 there] *om.* B W h. 307 sitteth we] sittes which B W, sittes that h. 308 masters] master B. 309 upon] on B W. 317 My worthy] My deare worthy H. 318 you] thee W h. 319 you be] thou arte W h. 320 you] thee W h.

DEUS. (46)

Mother, full oft I tould you till: 321
my fathers workes for wayle or woe
hether was I sent for to fulfill,
that must I needes doe, or I goe. 324

MARIA. (47)

Thy sawes, sonne, as have I heale, 325
can I nothing understand;
I shall think on them full well
and found to do that they com*m*aund. 328

ANGELUS. (48)

Now have you hard all in this place 329
that Christ is comen through his grace,
as holy Esaie prophesied hase,
and Symeon hath hym seene. 332
Leve you well this, lordes of might, 333
and kepe you all his lawes of right,
that you may in his blisse so bright
evermore w*i*th hym to beene. 336

finis paginæ undecimæ.

James Miller. August 1607.

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pagina duodecima de tentatione saluatoris.
The Butchers.

SATHANAS. (1)

Now by my soverayntie I sweare 1
and principalitie that I beare,
In hell payne when I am there,
a gam*m*on I will assay. 4

323 was] was was W. 324 that must I] w*h*ich I must B. needes] neede H. 325 sawes] sayinge W, sayinges h. heale] seale H. 326 can I] I can W, Cane h. 328 they] you W. 331 Esaie] Esau W. 332 seene] sende W. 333 well this] well you B. lordes] lord H. 334 all] well H. of right] a righte W h. 336 to beene] lyve B W h. paginæ undecimæ] *om.* B, deo gracias *per* me Georgi Bellin W h, h *adding:* 1600, W: Come lorde Iesu Come quicklye 1592.

Latin heading] Incipit pagina duodecima, quali*ter* Iesus duct*us* est desertu*m* asper*um*. Incipiat Diabolus B W h. The Butchers] The Buchers playe B W h, *before the Latin.* Sathanas] *om.* B, Diabolus h. 1 my] *om.* W. soverayntie] sou*er*aigne B.

There is a Doseberd I wolde dear, 5
that walkes about wyde-where,
who is his father I wot nere,
the sooth if I shold say. 8

(2)

What master man ever be this 9
that in the world thus comen is?
his mother I wot did never amisse,
and that now marvayles me. 12

his father can I not finde, I-wisse, 13
for all my craft ne my quaintyce;
it seemes he thought heaven were his,
so stout a syre is he. 16

(3)

He is a man from foote to crowne, 17
and gotten without corruption,
so cleane of conversacion
knew I never none before. 20

All men of hym marvayle mon, 21
for as man he goeth up and downe,
but as god with deuocion
he has bene honoured yore. 24

(4)

Sith the world first began, 25
knew I never such a man,
borne of a deadlish woman,
and yet she is wemlesse. 28

Among the sinfull synne doth he none, 29
and cleaner then euer was any one
he seemes to be of bloud and bone,
and wiser then ever man was. 32

6 about] abrode B W h. wyde] whelke B, wilde W. 10 in] now to B, nowe into W h. the] *om.* B. thus] *om.* B W h. 13 his] this h. father] *om.* B W h. 14 ne] and B W h. 15 he thought heaven were] that heaven all should be B W h (should] shal h. all] *before* be W h.) 17 a] *om.* B. 20 before] *om.* h. 24] him honor now doe you B, his hasse hym hon*ur* yore W h (his] this h.) 28 yet she is] how yet B, how it W h. 29 the] *om.* B W h. 30 was] *before* ever B. 31 he seemes to be] bloteles eek B, blottles W h.

(5)

Avaryce ne no envye
in hym cold I never espy,
he hath no gold in treasury,
ne tempted is he by no sight.
Pryde has he none ne glotony
ne no lyking of lechery;
his mouth hard I neuer lye,
nother day nor night.

(6)

My highnes aye he put*is* behynde,
for in hym falte can I none finde;
if he be god in mans kinde,
my craft then fully fayles.
For more then man I wot he is,
ells somewhat he did amisse;
saffe he is hungrie, I-wisse,
ells I wot not what him ayles.

(7)

And this thing dare I soothly say:
if that he were god veray,
hunger shold greeue hym by no way,
that were against reason.
Therfore now I will assay
with speach of bread hym to betray,
for he hath fasted many a day,
now meat were in season.

(8)

Thou, man, abyde and speak with me:
Gods sonne if that thou be,
make of these stones that thou may see,
bread through thy blessing.

33 ne no] nor anie B W h. 36 ne] nor B W. is] *om.* B. he] *om.* B W h, *probably right.* sight] waye h. 38 ne no] ne nor no W h. 40 day] by day B W h. 41 My] By H. aye] allwayes B, ever W, *after* puttes *in all the three MSS.* 42 none] *after* finde B. 44 craft] craft*is* B. 45 For] A B, And W h. 46 somewhat] some thing*is* B, some thinge W h. 47] save onely hongrey he is I wis B W h (is] hath B.) 48 I wot not] wot I not B W h. him] he H. 50 were] be B W h. 51 shold] shall W h. 53 will] would B W. 55 many] now manie B W h. 56 now meat] therfore bread B W h. 58 if that] and yf W. 59 that thou may] now let B, nowe lettes W h.

Iesus.

Satan, I tell thee sickerly: 61
bread mon lyves not onely bie,
but through Gods word, verely,
of his mouth coming. 64

(9)

Therfore thou pynes thee, Satanas, 65
to supplant me of my place
by meat, as Adam sometyme was,
of blisse when he was brought. 68

Deceyved he was that tyme through thee, 69
but now must fayle thy posty;
therfore to move that thing to me,
yt shall serue the of naught. 72

(10)

Sathan, through thy entycement 73
hunger shall not turne my entent;
for gods will omnipotent
is my meat without fayle, 76

And his word perfecte Sustenance 77
to me alway, without distance,
for thou shalt fynde no varyance
in me that shall avayle. 80

Sathanas. (11)

Out! alas! what is this? 81
this matter fares all amisse:
for hongry I see that he is,
as man sholde kindly bee. 84

But through no craft ne no quoyntice 85
I may not turne his will, I-wis,
no neede of meate ne worldly blisse
in hym nothing hath he. 88

Heading] Deus B W h. 61 sickerly] securely B. 62] mans lyues not by bread onely H. 64 of] and of h. 65 Satanas] sathan W h. 67 sometyme] sometymes B, *after* as *in* W *and* h. 74 not] nought B W h. 76 without] bout B W h. 77 his] this H B. 78 to] and to W. alway] also W. 80 shall] shall thee W h. *Heading*] Diabolus B W h. 82 fares] falles out B. 83 for] *om.* BW. that] well B h. 85 ne] nor B W h. 86 may] can B W h. not] *om.* h. 87] that nede of anie bodely blise B W h.

(12)

For he may suffer all manner nye, 89
as man shold well and stiffly,
but ever he wynnes the victory,
as godhead in hym weare. 92

Some other sleight I must espie 93
this Dosaberd for to destroy,
for of me he hath the Mastry
unhappely now here. 96

(13)

Adam, that God hym selfe wrought, 97
through my deceipt in bale I brought,
but this Syre that I have sought,
borne of one woman, 100

For no neede that hym selfe hase, 101
With no counsaile in this case
to greeve hym I may have no grace,
for no craft that I can. 104

(14)

But I will seeke some subtilty: 105
come furth, thou, Ihesu, come with me
unto the holy Citye,
I haue an arrand to say. 108

Very God if that thou be, 109
now I shall full sone see
for I shall ordayne honor for thee,
or that thou wend away. (tunc statuet Iesum super pinnaculum templi.)

(15)

Say, thou that sittes there so hye, 113
if thou be gods sonne, be slye,
come downe and I will say I see
thee doe a fayre mastry. 116

89 nye] anoy B W h. 90 stiffly] steadfastlye W h. 91 ever] aye B. 94 Dosaberd] disobedient? B. 102 With] ne H. 105 But I will] yet will I B W h. 107 unto] to B W h. the] this B W h. 109 if that] and if W. 111 shall] shape B, shall shape W h. *Stage-direction*] *in* H *in the margin.* statuet] statuit B, statuat W h. templi] templi et Diabolus B W h (et] et dicat W h.) 114 be slye] the sleigh B, by sleighte W. 115 say I see] see in sight B W h (see] say B.) 116 thee doe] thou diddest B W h (thou] that thou W.)

Thyne owne Angell mon keepe thee
that thou hurt nether foot nor knee;
shew thy power, now lett see,
thou may have honour therby.

IESUS. (16)

Sathan, sickerly I thee say:
it is written that thou ne may
tempt God thy lord, by no way,
what matter so ever be mooved. (Descendet de pinnaclo.)

SATHANAS.

Alas! woe is me to-day!
twise haue I fayled of my pray,
was I never rowted in such aray,
ne so fowle reproved.

(17)

But yet if it be thy will,
goe we play us upon this hill;
an other point thou must fulfill,
for ought that may befall.

Looke about thee now and see
of all these realmes the royalty,
for to kneele downe and honour me
thou shalte be lord of all.

IESUS. (18)

Goe furth, Satan! goe furth, goe!
it is wrytten and shall be soe,
God, thy Lord, thou shalt honour oo
and serve hym though it thee noye.

117 Angell] angells B W h. 118 nether] no B W h. nor] ne B. 120 thou] that thou B W h. honour] mastry B W h. *Heading*] Iesus dicit ad diabolus B W h. 121 sickerly] securely B. 124 mooved] ment B W h. *Stage-direction*] *in* H *in the margin,* Descendens de pinacula dicat Diabolus B W h (Descendens] Desecdens B.) *Heading* Sathanas] *om.* B W h. 125 woe is me] that me is woe B W h. 126 twise] thus B, this W. 127 rowted] tormented B, rente W h. 128 ne] ner W. so] half so B W h. reproved] deprived W h. *Before* 129] *as stage-direction:* Tunc sathan adducet Iesum *super* montem et dicit Diabolus B W h (dicit] dicat W h.) 129 But yet] yet fellow B W h. 130 upon this] to a B W h. 131 thou] I B W h. 134 these] this B W h. realmes] realme B. 135 honour] worshipe W h. *Heading*] Deus W h. 137 Satan] sathanas B W h. 138 is] was W. and] it W h. 139 God] *after* lord B W h. 140 hym] *after* and B. though it thee noye] through thyn eye W h.

SATHANAS.

Out! alas! now me is woe,
for found I never so mickle a foe,
though I to threpe be never so thro,
I am overcome thrye.

(19)

Alas! my sleight now am I quitt,
Adam I founded with a fitt,
and hym in combrance sone I knitte
throughe quayntice of my crafte.

Nowe sone out of sorrow he must be shut,
and I pyned in hell pitt,
knew I neuer none of such a witt
as hym that I haue lafte.

(20)

Alas! for shame! I am shent;
with helhoundes when I am hent,
I must be ragged and all to rent,
and dryuen all to dyrt.

Therfore is nowe myne intent,
or I goe, to make my testament:
to all that in this place be lent,
I bequeath the shitte. (Exit.)

Heading] Diabolus B W h. 141 now] that B W h. 142 mickle] great B Wh. 143 threpe] the people W h. be] were W h. 144 thrye] thrise B W h. 147 combrance] combers B. 149 out] *om.* B W h. he] the h. must] mone W h. 150 pyned] punished B W h. 151 none] mon B. a] *om.* B W h. 152 hym] he W h. 153 I am] now ame I h. 155 all] *om.* B W h. 156 dyrt] fier B W h *as rhyme to* hier. *Instead of* 157—161] B W h *have the following lines:*

(20 b)
Into sorrow and woe now am I brought,
and all my cunning is sett at nought,
Endles paine must I have unsought
To my reward and hier.

(21)
But I am now of good intent
To hold a court full diligent,
And call my servantes verament
4 Shortelie for to appeare,

Them to reward with dignitie,
That all ther lief have served mee,
In burning blise ther shall they be
And sit with lucifier.

(1 Into] And in W h. 12 with] with me B.)

Stage-direction] *om.* B W h.

Expositor. (21)

Loe! lordinges, Gods righteousnes, 161
as St. Gregorie makes mynde expresse,
since our forefather ouercomen was
by three thinges to doe evill: 164

Gluttony, vayne glorye there be twooe, 165
Covetuousnes of highnes alsoe,
by these three thinges, without moe,
Christ hath overcome the Devill. 168

(22)

That Adam was tempted in glotony 169
I may well prove apertly,
when of the frute falsly
the Deuill made hym to eate. 172

And tempted he was in vayne glorye, 173
when he height hym great mastery,
to haue godhead, unworthely,
through eating of that meate. 176

(23)

Also he was tempted in Avaryce, 177
when he het hym to be wise,
knowe good and evill at his device,
more then he was worthy. 180

For covetousnes, Gregory saieth expresse, 181
Synnes not onely in riches,
but in willing of Highnes
and state, unskilfully. 184

(24)

Also Christ in these synnes three 185
was tempted, you might well see,
for in glotony, leave you me,
he moued hym, you saw here, 188

Heading] Docter B W h. 162 St.] *om.* B W h. mynde] paine B. 167 thinges] poyntes B W h. without] bout B W h. 169 glotony] glorye W h. 171 the] that B W h. 173 glorye] golie B. 174 mastery] maiestie B W h. 175 to] And W h. *After* 176] B *adds in the margin:* Conoscis: eritis sicut dei. 179 knowe] to know B. 181 covetousnes] *om.* h, covetous H. 185 synnes] signes W. 186 you] as ye B W h. 188 you saw] yea sleilye W, as ye did B, sleightly h.

When he entyced hym through his red 189
to turne Stones into bread,
and so to prove his godhead,
w*hi*ch he was in weere. 192

(25)

In vayne glory he tempted also, 193
when he excited hym downe to goe
the pynacle of the temple froe,
an unskilfull gate. 196

And in Couetousnes he tempted was, 197
when he shewed hym such riches
and het hym landes, both more and lesse,
and there-through greate estate. 200

(26)

Thus overcome Christe in this case 201
the Devill, as played was in this place,
w*i*th those three synnes that Adam was
of wayle into woe wayued. 204

But Adam fell through his trespas, 205
and Iesu w*i*thstood hym through his grace,
for of his godhead Sathanas
that tyme was cleane deceyved. St. Iohn 8, 3—12. 208

(tunc venient duo Iudeor*um* cu*m* muliere deprehensa in adulterio, ut Iesu*m* tentarent; quare dicat p*ri*mus.)

PRIMUS IUDEUS. (27)

M*aster*, I redd us by god almight, 209
that we lead this wretched wight
that was taken thus to night
in fowle adultery, 212

190 Stones] the stonnes B W h. 191 prove] moue B W h. 192 weere] a weare B W h. 193 also] him also B W h. 194 excited] bade B W h. 197 Couetousnes] Couetons H. 199 both] *om.* B W h. 200 there] that B W h. 201 Christe] thrise B W h. 202] The devill was as is was played in this place B. 203 with] of B W h. 204 of] from B. wayued] waned H. 207 for] and B. Sathanas] soouthnes B W h. venient] veniet W h, venint H. Iudeor*um*] pharasei B W h. cu*m* muliere] adducentes mulierem B W h. deprehensa] depr*e*hensam B W h, *after* adulterio. ut Iesu*m* tentarent quare] *om.* B W h. p*ri*mus] *om.* B h, p*ri*mus phareseus W. *Heading*] primus phareseus B h, *om.* W. 209 M*aster*] maysters W. us] *om.* B W h.

Before Iesus in his sight ; 213
for to tempte him I haue tight,
to witt whether he will deme the right,
or ells unlawfully. 216

Secundus Iudeus. (28)

Hit is good redd, by my fay, 217
so we may catch him by some way,
for if he doe her grace to-day,
he dothe against the law. 220

And if he bydd punishe her sore, 221
he dothe against his owne lore,
that he hath preached here before :
to mercy man shall draw. (tunc venient ad Iesum.) 224

(29)

Master, this woman that is heer, 225
is a weddit wyfe, without weer ;
but with an other man then her fere,
wee found here doe amysse. 228

And Moyses law byddes us stone 229
all such women as be uncleane,
therfore to thee we can us meane
to geue a dome of this. 232

Iesus. (30)

Now which of you everychon, 233
is without synne, buske him anon
and cast at her the first stonne, St. Iohn 8, 7 and 8.
be lyue, or that you blynne ! (tunc Iesus scribit super teram.) 236

primus Iew.

Speak on, master, somewhat to say : 237
shall she be stoned or ells nay ?

214 to] so B h. haue] ame B. 215 witt] se W. Iudeus] Phareseus B W h. 217 Hit] That W h. redd] read fellowe B W h. 218 we] *after* may B W h. may] mon B h. 224 shall] should B W h. *Stage-direction*] tunc adducent mulierem inter se coram Iesu et dicat primus phareseus B W h. 226] Was wedded lawfullie to yere B W h (to] this other W h.) 227 man] *om.* B W h. 228 wee] was H. 229 stone] *the form* steane *is required by the rhyme.* 230 women] *om.* B W h. *Stage-direction*] *in* H *in the margin*, Iesus scribens in terra Dicat B W h, *as heading before* 233. Iew] phareseus B W h. 237 somewhat to] and somewhat B W h.

or doe her mercy here to-day,
to forgeue her this synne.

SECUNDUS Iew. (31)

Master, why art thou so still?
what wrytes thou? if it be thy will,
whether shall we spare or spill
this woman found in blame? (tunc inspiciunt scripsionem.)

What wrytes thou master? now lett see!
Out! alas! that wo is me!
here no longer dare I be
for dread of worlds shame. (Et fugiett, et postea dicat.)

PRIMUS PHARASEUS. (32)

Why fleest thou, fellow? by my fay,
I will see sone and assay.
alas! that I were away,
farr behynde ffraunce!

Stand thou, Sibbel, him besyde!
no longer here I darr abyde
against thee now for to chyde,
as I haue good chaunce! (Et fugiet, et dicat Iesus ad mulierem.)

IESUS. (33)

Woman, wher be those men echon
that putt this guilt thee uppon?
to damne thee is ther none
of those that were before?

MULIER.

Lord, to damne me ther is none,
for all they beene away gone.

239 here to-day] as thou maye B W h. Iew] pharaseus B W h. 242 thou] *master* H. 243 spare] save H. *Stage-direction*] *om.* B W h, *in the margin in* H. 245 lett] let me B, lettes W h. *Before* 246] H *has as heading* primus Iew. 247 here] *after* longer B, *after* I W h. no] for no B W h. *Before* 248] H *inserts:* I see my synnes so clearly. 248 worlds] worldlie B W h. *Stage-direction and heading*] *om.* H. dicat] *before* postea W h. 250 *after* assay] H *has in the margin as stage-direction:* tunc inspicit secundus. 251 away] not away H. 253 thou] you B W h. him] here B. 254 I darr] darre I B W h. 255 now] *om.* B W h. 256 I haue] haue I B W h. *Stage-direction*] *om.* H. 259 damne] condempne B. is ther] now ther is B W h. *Heading*] mulier adulteria B W h. 261 damne] condempne B.

Iesus.

neither do I damne thee; thow, woman,
goe forth, and synne no more! St. John 8, 10 *and* 11. 264

Mulier. (34)

A! lord, blessed must thou be, 265
that of mischefe hath holpen me!
from hence-forth synne I will flee,
and serue thee, in good fay. 268

ffor godhead full in thee I see, 269
that knoweth all workes that done be;
I honour thee, knelinge on my knee,
and so I will doe aye. 272

Expositor. (35)

Now, lordings, I pray you take hede 273
of the great goodnes of gods deede,
I will declare, as it is nede,
this thing that played was. 276

As Augustyne sayeth expressely 277
of it in his homely
uppon St. Iohn Evangely,
this he sayeth in this case: 280

(36)

Two wayes they casten him to anoy, 281
sith he hadd preached much of mercy,
and the law commaunded expresly
such women for to stone, 284

That trespassed in Adultery; 285
therfore they hoped witterly
variance in him to espye,
or blemishe the law clean. 288

263 neither] Nowe W h. do I damne] condempne I B, I dampne W h. 267 from] *om.* B W h. synne] filth B, nowe W h. 270 all] *om.* B W h. be] wee B W h. 271 thee] thee lord H. on] upon h. 272 I] *after* will B W h. aye] ever W h. *Heading*] Docter B W h. 273 lordings] lord*is* B W h. take hede] marke here B W h. 274 of] *om.* B W h. deede] deere W h. 276 this thing] these thinges B W h. 277 sayeth] speaketh B W h. 279 Iohn] Iohns B. 280 this] that B W h. 282 much] mirth B. 284 stone] stene *is required by the rhyme.* 285 trespassed] trespassen B W, tresspasseth h. 286 hoped] hopen W h.

(37)

Then wist Iesus well ther thought 289
and all ther witts sett at nought,
but bade which no synne hadd wrought,
cast first at her a stone; 292
And wrott in Clay—leeue you me— 293
ther owne sinnes that they might see,
that eche one fayne was to flee,
and so left her alone. 296

(38)

ffor eche one of them had grace 297
to see theyr synnes in that place;
yet none of other wyser was,
but his owne eche man knew. 300
And fayne they were to take their way, 301
lest they had damned beene that day.
thus holpe the woman, in good fay,
our sweet lord Iesu. 304

finis paginæ duodecimæ.

Pagina decima tertia de chelidonio ceco et de resurrectione Lazari.

The Glovers.

Iesus. (1)

Ego sum lux mundi, qui sequitur me, non ambulat in tenebris, sed habebit lumen vitæ.

Brethren, I am filius Dei, the light of this world; 1
he that followeth me, walketh not in darknes,

297—301] *come in* H *before* 293—297, *but an* a c b d *at the beginning of every half stanza marks the right order.* 289 Then] That W h. well] full well B h. 290 sett] he sett B W h. 291 bade] bad he B. no] not B W h. 294 might] maie W h. 296] and ther lafte never one H. so] the W h. 299 other] them B W h. 300 his] ther B. owne] sinnes B W h. 301 they] *om.* H. their] *om.* B W H. 302 had] *after* dampned B. paginæ duodecimæ] *om.* B, deo gracias per me Georgi Bellin W h, h *adding:* 1600, W: Come lorde Iesu, Come quicklye 1592.

Before the Latin] the Glovers playe W h. chelidonio ceco] chelidonio B, chelidonis W h. Lazari] Lazarus W, Lazarre h. Glovers] Glouers playe B. *Latin quotation from St. Iohn* 8, 12] *om.* W, *which writes every verse as two lines; after the quotation* h *adds*, et dicat Jesus.

but hath *the* light of lyfe—the scriptures so record—
as patriarchs and prophetts of me bereth witnes,
both Abraham, Isaac, and Iacob in their sondry testimonies,
vnto whom I was promised, before the world began,
to pay ther ransome *and* to become man.

(2)

Ego et pater vnu*m* sumus: my father and I are all one,
wiche hath me sent fro*m* his throne sempiternall, St. Iohn 10, 30.
to preach and declare his will unto man,
because he loveth him aboue his creatures all,
as his treasure *and* darling most principall,
man, I say agayne, which is his owne elect
aboue all creaturs, peculiarly select.

(3)

Wherfore, dere Brethren, it is my mynd and will
to goe to Bethany, that standeth hereby,
my fathers hestes and commandement*is* to fulfill
for I am *the* good sheapheard, that putteth his lyfe in Ioperdy
to save his flocke which I loue so tenderly,
as it is written of me—*the* scriptures beareth witnes:
Bonus pastor ponit animam su*am* pro ovibus suis. St. Iohn 10, 11.

(4)

Go we therfore, Brethren, while *the* day is light,
to doe my fathers workes, as I am fully minded
to heale *the* sick *and* restore the blynd to sight,
that the prophesy of me may be fulfilled,
for other sheep I haue, which are to me co*m*mitted,
they be not of this flocke, yet will I them regarde,
that ther may be one flocke *and* one shepheard. St. Iohn 10, 16.

(5)

But or we goe hence, print thes sayinges in yo*ur* mynd *and* hart,
record them, *and* oft keep them in memory,
co*n*tinue in my word, from it doe not depart;

5 and Iacob] *om.* B. 8 all] *om.* h. 11 loveth] loved h. 17 fathers] father B. commandement*is*] comnaudement*is* H. 19 *and* 20] *are inverted in* H, *but the mistake corrected by a marginal note, after* tenderly: this row is misplaced. 19 so] *om.* W. 20 scriptures] scripturcth H, scripture B. 21 ovibus] *omni*bus W h. 24 *and*] and to B. 25 may] mighte W. 27 I them] I not them h. 29 print] wryte W h. yo*ur* mynd] *om.* W. 30 *and*] *om.* W h.

therby shall all men know most perfectly,
that you are my Disciples and of my familye.
goe not before me, but let my word be y*our* guyde.
then in y*our* doinges you shall allway well speede.

Si vos manseritis in sermone meo, veri discipuli mei eritis et cognoscetis veritatem ; et veritas liberabit vos. St. Iohn 8, 31 and 32.

PUER DUCENS CACUM. (6)

If pitty may moue your gentell hart,
remember, good people, the pore *and* the blynd,
with your charitable almes this poore man to co*m*fort,
tha*t* is your owne neighbour and of your owne kynde.

CHELIDONIUS. (7)

Your almes, good people, for charity
to me that am blynd and never did see,
your neighbour, borne in th*i*s citty!
helpe me, or I goe hence.

PETRUS.

Mayst*e*r, instruct us in th*i*s case,
why this man blynd borne was.
is it for his owne trespas
or ells for his parentes?

IOHN. (8)

Was sinne *the* cause originall,
wherin we be conceived all,
that this blynd man was brought in thrall,
or his forfathers offence?

IESUS. (9)

Hit was neither for his offence,
neither the sinnes of his parentes,
nor other fault or neglgence,
that he was blind borne.

35 allway] alwaies B W, ever h. cognoscetis] cognoseritis W. veritas] veretatus W, veritatibus h. liberabit] liberavit W h. cacum] cælum B, celon W h. 36 hart] hart*is* W h. 38 this] the W h. 39 tha*t*] he W h. *Heading*] Cacus W h, Cecus B. 45 blynd borne] borne blynd B W h. 48 sinne] sinme H. 49 conceived] decived W. 51] *om.* W h. 53 sinnes] synne W h. 54 nor] or W h.

But for this cause specially, 56
to set forth gods great glory,
his power to shew manifestly,
this mans sight to reforme. 59

(10)

While the day is fayre *and* bright, 60
my fathers workes I must worke right,
untill the cominge of the night,
that light be gone away. 63

In this world, when I am here, 64
I am the light that shyneth clear;
my light to them shall well apear
which cleave to me alway. St. Iohn 9, 4 and 5. 67

(Tunc Iesus super terram spuit et lutum faciet, et oculos ceci manibus fricabit, postea dicat.)

Iesus. (11 *a*)

Do, man, as I say to thee: 68
goe to the water of Siloe
and washe thyne eyes, and thou shalt see,
and geue to god the prayse. (Tunc cacus querit aquam, et abiit Iesus.)

Chelidonius. (12)

Lead me, good child, right hastely 72
unto *the* water of Siloe. (tunc lavat et postea dicat.)

(11 *b*)

praysed be god omnipotent, 74
which now to me my sight hath sent;
I see all things now here present:
blessed be god alwayes! 77

(13)

When I had done, as Christ me badd, 78
my perfect sight forth-with I hadd;
wherfore my hart is now full gladd,
that I dowt wher I am. 81

56 specially] espceially h. 59 reforme] restore h. 61 worke] worckes W. 62 cominge] coninge H. Iesus super] super Iesus W. faciet] faciat B h. postea] et postea W. *Heading*] Cacus W h, Cæcus B. 76 all] all all W. 77 alwayes] allwaie B W h. 78 Christ] god W, he h. 80 now] *before* my harte h. full] wounder W.

PRIMUS PROXIMUS.

Neighbour, if I the truth should say,
this is *the* blind man which yesterday
asked our almes, as we came this way;
it is the very same.

SECUNDUS VICINUS. (14)

No, no, neighbour, it is not hee,
but is the likest to him that ever I see;
one man to another lyke may bee,
and so is he to him.

CHELIDONIUS.

Good men, truly I am he,
that was blynd, and now I se;
I am no other, verely.
enquier of all my kynne.

PRIMUS VICINUS. (15)

Then tell *the* truth, we thee pray,
and how this is happened, to us say,
thou, that even yesterday
couldst se no earthly thinge,
And now seeth so perfectly;
no want of sight in thee we see;
declare to us therfore truly
without more reasoninge.

CHELIDONIUS. (16)

The man, which we call Iesus,
that worketh miracles dayly with us,
and whom we fynde so gracious,
anoynted my eyes with clay,
And to *the* water of Siloei
he badd me goe immediatly,
and wash myne eyes, and I should see;
and thidder I tooke *the* way

Heading] prim*us* vicinus B h, primus pharaseus W. 82 Neighbour] Neightboures W. *Heading*] *om.* B, Secundus pharaseus W. 87 but] but it B W h. I see] I did see h. *Heading*] Cæcus B W, Cacus h. 92 no] not B. *Heading*] primus pharaseus W. 95 and] Now H. happened] happened here H. is] *om.* B. 100 to us therfore] therfore to vs W h. *Heading*] Cæcus B W, Cacus h. 106 of] *om.* H. 109 *the*] my W h.

(17 *a*)

When *the* water on myne eyes light,
Immediately I had my sight!
was ther neuer earthly wight
so joyfull in his thought.

SECUNDUS VICINUS. (18)

wher is he now, we thee pray?

CHELIDONIUS.

I know not wher he is by this day.

SECUNDUS VICINUS. (17 *b*)

Thou shalt with us come on this way,
and to the pharisies these wordes say;
but if thou wouldst these thinges denay,
it shall helpe thee right nought.

(19)

Looke up, lordings and Iudges of right,
we have brought you a man that had no sight,
and on *the* Sabaoth day throughe one mans might
was healed *and* restored, for sooth.

PRIMUS VICINUS.

Declare to them, thou wicked wight,
who did restore thee to thy sight,
that we may know anon right
of this matter the truthe.

CHELIDONIUS. (20)

Iesus anoynted myne eyes with clay
And badd me wash in Siloe;
and before I came away
my perfect sight I hadd.

PRIMUS PHARISEUS.

This man, *the* truth if I should say,
is not of god—my head I lay—

113] soe loyfull as was I h. *Heading*] Cæcus B W, Cacus h. 116 this] thy H. 117 pharisies] pharaseres B, pharasittes h. these wordes] *om.* B. 118 but] that B. these thinges] thes wordes W h. 120 of] a W h. 125 thee to thy] to thee thy W h. *Heading*] Cæcus B W, Cacus h. 129 badd] byde W.

which doth violate the Sabaoth day,
I iudge him to be madd.

SECUNDUS PHARISEUS. (21 *a*)

It can not enter into my thought,
that he w*hi*ch hathe this marvayle wrought
should be a sinner, I leeue it nought,
it is not in my creed.

(22)

Say, what is he that did thee heale?

CHELIDONIUS.

A prophet he is withe-out fayle.

PRIMUS PHARISEUS. (21 *b*)

Surely, thou art a knave of kynd,
and faynest thy selfe for to be blynd,
wherfor now this is my mynd:
the truth to trye, in deed.

(23)

His father *and* mother, both in feere,
shall come declare the matter here,
and then the truth shall soone apeare,
and we putt out of dowbt.

Goe forth, messenger, anon in hye,
and fetch his parent*is* by *and* by;
this knave can nought but prate *and* lye;
I would his eyes were out!

NUNTIUS. (24)

Your biddinge, maisters, I shall fulfill
and do my duty, as is good skyll;
from this day hither, I know, they will,
and I shall spy them out. (tunc circum*s*pectat et loq*u*itur.)

137 w*hi*ch] that B h. 138 nought] not H W. 139 *and* 140] *written as one line in* H. *Heading*] Cæcus B W, Cacus h. 141 withe-out] without? H. 142 of] by W h. 144 is] *om.* H. 147 shall] shalt H. *Heading*] Messinger W h. 154 biddinge] biddingis B. *Stage-direction*] *before* 154 *in* h. loquitur] adloquitur eos W h, loquitur ad eos B.

Sir and Dame, booth in feer,
you must afore the pharisies apeare;
what ther will is, ther shall you here;
have done *and* come your way!

MATER. (25)

Alas! man, what doe we here?
must we afore the pharisies appeare?
a vengeance on them, far and neere!
the neuer did poore man good.

PATER.

Dame, ther is no other way,
but ther commandement we must obay;
or ells they would without delay
cursse us and take our good.

NUNTIUS. (26)

here I haue brought, as you badd me,
these two persons, that aged be;
they be the parent*is* of him, truly,
which sayd that he was blynde.

PRIMUS PHARISEUS.

Come near to us, bothe two,
and tell us truly, or that you goe;
whether th*is* be your sonne or no,
looke, no deceit we fynd!

PATER. (27)

Maisters, we know certaynly:
our sonne he is, we can not denye,
and blynd was borne, undoubtedly;
and that we will depose.

(28)

But who restored him to his sight,
we be uncertayne, by god almight!
wherfore of him, as it is right,
the truth you must enquier.

159 afore] before W h. pharisies] pharasites W h. 163 afore] before W h. pharisies] pharasit*is* W. 165 man] men B W. *Heading*] Messinger W h. 175 that] *om.* W, ever h. 184 of] at H.

MATER.

ffor he hath age, his tale to tell,
and his mother tonge to utter it well,
althoughe he could never buy nor sell,
let him speak, we desyre.

PRIMUS PHARISEUS. (29)

Geue prayse to god, thou crafty knave,
and looke, hereafter, thou doe not rave
and say that Iesus did thee save,
and restored thee to thy sight.

SECUNDUS PHARISEUS.

he is a sinner, and that we know,
deceiving the people, too and froe,
this is most true that we thee show;
beleev us, as is right.

CHELIDONIUS. (30)

If he be sinnfull, I doe not know;
but this is truth that I doe show:
when I was blynd *and* in great wo,
he cured me, as you see.

PRIMUS PHARISEUS. (31)

What did he, thow lither swayne?

CÆCUS.

I towld you once, will you here it agayne?

(32)

or his desciples will you become,
of all your sinnes to have remission?

SECUNDUS PHARISEUS. (33)

O cursed Caytafe! ill mott thou thee!
would thou haue us his disciples to be?
no, no, Moyses disciples been all we,
for god with him dyd speak.

187 it] *om.* h. 188] never] nether h. 192 and] nor B W h. *Heading*] Cæcus B W, Cacus h. 199 is] *om.* H. *Heading*] *om.* H, Cacus h. 203 will] would B. 208 *Second* no] *om.* h. 209 *and* 210] *written as one line in* H.

(34)

But whence this is, we never knew.

CHELIDONIUS.

I marvayle of that, as I am true,

(35)

that you know not whence he should bee,
that hath me cured that never did see,
knowing this most certainly:
God will not sinners heare.
But he that honoureth God truly,
him will he heare by and by,
and graunt his askinge graciously,
for that man to him is deare.

(26)

And to this I darr be bould:
ther is no man that ever could

(37)

restore a creature unto his sight,
That was blynd borne *and* never saw light.

(38)

if he of god were not, iwis,
he could never worke such things as this.

PRIMUS PHARISEUS. (39)

What, sinfull knave, wilt thou teach us,
which all the scriptures can discusse
and of our lyving be so vertuous,
we cursse thee out of this place.

IESUS. (40)

Beleuest thou in Gods sonne truly!

CHELIDONIUS.

yea, gracious lord, who is hee?

210 whence] when B. this] he W. *Heading*] Cæcus B W, Cacus h. 212 whenc] of whence B, from whence W h. 213 hath] *om.* B. 214 *and* 215] *are written as one line in* H. 216 honoureth] honoured W h. 219 man to him] man is to him B W. 220 to this] that h. 222 *and* 223] *written as one line in* H. 224 *and* 225] *written as one line in* H. 227 discusse] excusse h. *Heading*] Cacus h, Cæcus B W, B *adding* restored.

IESUS. (41)

thou hast him seene with thine eye:
he is the same that talketh with thee.

CHELIDONIUS.

then hear I honour him with hart free,
and ever shall serve him, untill I dye.

PRIMUS IUDEUS. (42)

Say, man that makes such maystery,
or thou our soules do any anye,
tell us here apertly,
Christ if that thou bee.

IESUS.

That I speak unto you openly,
and workes, that I doe verely
in my fathers name almighty,
beareth witnes of me. St. Iohn 10, 25.

(43)

But you beleve not as you seene,
for of my shepe you ne beene;
but my flock, withouten weene,
hear my voyce alway.

And I know them well echon,
for with me alway the gone,
and for them I ordayned in my one
everlasting lyfe for aye.

(44)

No man shall reave my shepe from me,
for my father in maiesty
is gretter then bene all yee,
or any that ever was. St. Iohn 10, 26-29.

SECUNDUS IEW.

Thou shalt abye, by my bone, or thou heathen passe.

Heading] Cæcus B W, Cacus h. 235 untill] till h. 237 thou] thou tow B. any] *om.* W h. 240 speak] spake B. unto] to W h. 241 doe] did B. 249 alway] alwayes B. 250 ordayned] ordayne W h. one] owne B, name W h. 251 for aye] *om.* h. Iew] Iudeus B W h. 256 by my bone] *om.* W. or] H *begins here a new line.* heathen] *om.* W.

(45)

help, fellow, and gather stones
and beat him well, for Cockes bones;
He scorns us quintly, for the nones,
and dothe us great anye. (tunc lapides colligunt.)
Yea, stones anow here I haue
for this ribauld that thus can rave;
one strock, as god me save,
he shall haue sone in hye.

IESUS. (46)

Wretches, many a good deed
I haue done you in great need;
now quite you foule my meed,
to stone me on this maneer!

PRIMUS IEW.

ffor thy good deed, that thou hast wrought,
at this tyme stone we thee nought,
but for thy leasings, falsely wrought,
thou shewest apeartly here.

(47)

Thou that art man, as well as I,
makes thy self god here openly,
ther thou lyest foule and falcely,
bothe in word and thought.

IESUS.

But I do well and truly,
my fathers biddinge by and by,
ells you may hope well, I lye,
and then leeves you me nought.

(48)

But sithen you will not leeven me,
nor my deeds which you now see,

258] *om.* W. for] by h. 261 anow here] here now B W h. 264 in] one B. 266 great] your W h. 268 on] in B. Iew] Iudeus B W h. 269 deed] deedes B h. 270 we thee] thie wee B. 271—275] *om.* W h. 271 leasings] leasinge B. 275 ther] here B. 279 you may] maye you B W h. 282 which you now] that you maye B W h.

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